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MEMOIR

OF

ANN H. JUDSON,

MISSIONARY TO BURMAH.

BY

JAMES D. KNOWLES.

"Come, Lord, and, added to thy many crowns,
Receive yet one, the crown of all the earth,
THOU, who alone art worthy."..... *Cowper*

BOSTON:
GOULD, KENDALL, AND LINCOLN.

1846.

PREFACE

TO THE FIRST EDITION.

The Compiler of the following pages, while he feels no wish to disarm criticism, by any apologies, deems it right to say, that he undertook the service with reluctance, arising from a fear, that the multiplied engagements and incessant anxieties of an extensive parochial charge would prevent him from satisfying the expectations of the public.* But a persuasion that such a book would be useful, and the solicitations of those whose opinions and wishes he is accustomed to respect, have induced him to endeavour to perform the duty.

He acknowledges, with gratitude, the kind assistance which he has received from several individuals, and particularly from the parents and other relatives of Mr. and Mrs. Judson. To the materials which they have supplied, the work is indebted for much of its interest and value.

The greater part of the private journals of Mrs. Judson, and other valuable papers, were destroyed by herself, at Ava, at the commencement of the war, in 1824, to prevent them from falling into the hands of the Burmans. The extracts from her journals, which are quoted in this work, were found by her husband among her papers, and were transmitted by him to this country.

It ought to be here stated, that it was thought desirable to connect with a Memoir of Mrs. Judson, a History of the Burman Mission. Her life is indeed a history of that Mission, up to the period of her death. Her valuable Letters to Mr. Butterworth are out of print; and this Memoir contains the only connected narrative, which can now be obtained, of the rise and progress of the Burman Mission. Of the usefulness of such a narrative, no doubt can be entertained. In

* He was, at that time, Pastor of the Second Baptist Church, in Boston.

formation concerning the real condition and wants of the heathen world must be spread among the churches, before they can be excited to a proper state of feeling in regard to missions. Christians, therefore, may serve the cause of the Redeemer, by circulating authentic accounts of the deplorable situation of the heathen nations, and statements of the nature, designs, and progress of the benevolent efforts which Christians are now making for the conversion of the world. It is hoped, that such an account of Burmah and of the Burman Mission will be read with interest, and will operate beneficially on the public mind.

Care has been taken to make this narrative as concise as possible. It is, of necessity, for the most part, a compilation from letters and documents, portions of which have before been published ; but it is believed that those who have read them will peruse them again with increased pleasure in their connected form. The History is continued to the present time, in order that this book may be a complete record of all the important facts relating to the Mission, up to the latest dates from Burmah.

In preparing the Memoir, the Compiler has aimed to make it, as much as possible, an auto-biography, by introducing Mrs. Judson's private journals and letters, so far as they could be obtained, and were suitable for publication. The reader will find a large proportion of the book composed of details which have not, till now, met the public eye.

The delay which has occurred, in the publication of the Memoir, is, on some accounts, a cause of regret ; but it has been unavoidable. After the death of Mrs. Judson was known in this country, it was early resolved, by the Baptist Board of Foreign Missions, that a Memoir should be prepared. But it was necessary to obtain from her husband the papers, and other information, which he might furnish. Nearly two years elapsed, before these arrangements could be finished. Considerable time and labor were necessary, moreover, to collect materials in this country, before the work could be commenced. These facts will explain the reasons why the book has not before been published. One advantage, at least, has resulted from the delay. The present situation of the Mission is highly auspicious ; and the History, while it is more complete, is, also, more cheering, than it would have been at any former period.

This book is published under the direction of the Baptist Board of Missions, the funds of which will be aided by a wide circulation of the work. But the chief purpose of the Board and of the Author has been to advance, by its publication, the cause of truth and of missions.

The Compiler has felt the difficulty of treating properly some topics which have a necessary connexion with the narrative, and which have occasioned various feelings, in different bosoms. Some may think that he has touched them too lightly; while others may have wished that they should not be mentioned at all. He can merely say, that he has endeavoured to ascertain what duty required of him, and to perform it in a right manner and with right feelings.

The map which accompanies this volume is copied, with some alterations, from Snodgrass' "Burmese War," a copy of which was kindly furnished from the Library of the Newton Theological Seminary.

The work has been finished with as much fidelity and care as the leisure hours of a Pastor, few, interrupted and far between, have allowed him to bestow on it; and it is now commended to the blessing of God, and to the favor of the public, with the hope, that while it serves as a memorial of the character and actions of a departed servant of the Redeemer, it may assist to foster pious feelings, and to enkindle stronger desires for the universal triumph of the Gospel.

Boston, February 20, 1829.

CONTENTS

MEMOIR.

CHAPTER I.

Mrs. Judson's Birth, Education, and Conversion.

"I AM a man, and feel a concern in everything that relates to mankind," was the generous sentiment of a Roman poet,* which touched a kindred chord, even in the bosoms of his iron hearted countrymen. It is this universal sympathy which has always given a charm to Biography. The earliest human compositions were narratives of the exploits and adventures of distinguished individuals. History, which has been called "philosophy teaching by example," owes the greater part of its usefulness and interest, to its sketches of individual character, and its details of private conduct. The inspired volume itself has this additional evidence of its origin from Him who knows what is in man, that a large portion of it consists of Biography. The life and the death of many, both of the enemies and of the friends of God, are here recorded, to teach mankind, in the most emphatic manner, the happiness which springs from piety, and the folly of those who *know not God, and obey not the Gospel.*

* Terence. The well known words, "Homo sum, humani nil a me alienum puto," were received with loud plaudits by the audience.

It is remarkable, too, that Jehovah has thought proper to mention, in his word, with honorable commendation, many "holy women," whose lives displayed the excellence of religion, and whose zeal in duty, firmness in suffering, and intrepidity in danger, entitle them to rank among the noble band, *of whom the world was not worthy.* The Bible, though written in a part of the earth where the female character is undervalued, is full of testimony to the moral and intellectual worth of woman. It is no small evidence of its divine origin, that it thus rises above a prejudice which seems to be universal, except where the Bible has dispelled it. Christianity alone teaches the true rank of women; and secures to the loveliest and best portion of our race, the respect and influence which belong to them.

But no precedent nor argument is needed to justify the publication of a Memoir of Mrs. Judson. Those who have acquired any knowledge of her, are, it is believed, desirous to know more; and all the friends of Missions must wish to trace the progress of a life which has been so closely connected with the history of the Burman Mission.

Mrs. Ann H. Judson was the daughter of Mr. John and Mrs. Rebecca Hasseltine. She was born December 22, 1789, at Bradford, (Massachusetts,) where her venerable parents yet reside.

It has been said, that the character of men is formed by the education which they receive; the companions among whom they are placed; the pursuits to which they are led by inclination or necessity; and the general circumstances of the situation into which accident or choice may have guided them.

This opinion, though doubtless it derives some plausibility from the undeniable effects of education, of example, and of the numberless other influences which affect the minds and the hearts of men, is yet untrue, in regard both to the intellectual and moral character. Neither the reason nor the affections are

so obsequious to the power of external circumstances, as readily to take any new shape and direction.

There exist, without doubt, in the original structure of every mind, the distinctive elements of the future character. Favorable opportunities may be needed, to develope this character, but they cannot alone create it. The "village Hampden," or the "mute, inglorious Milton," may exist in many a hamlet; and the call of an oppressed country, or the inspirations of learning, might arouse and summon them forth to action, but could not bestow the noble patriotism of the one, nor the genius of the other.

It is for this reason, that men feel a curiosity to learn something of the early life of individuals, distinguished either by uncommon qualities, or by remarkable actions. It seems to be thought, that such individuals must have exhibited, in childhood, some of the traits which marked their mature years. It gives no surprise to the admirers of Pope, to learn that he "lisped in numbers;" and those who were charmed and moved by the eloquence of Massillon, or Whitefield, would readily believe, that the former was accustomed, while a boy, to repeat to his schoolfellows the sermons which he had heard; and that the latter composed discourses while he served, at an early age, as a waiter at an inn.

The lamented individual, a sketch of whose life is attempted in the following pages, was known to the public, almost wholly as a Missionary. But every one, who feels a concern to know what she did and suffered, in the performance of her office, will be desirous to learn some facts relating to her early life, and some details of her personal history. These will naturally be expected to shed light on her public character, and to strengthen the interest with which her eventful course will be followed.

It is a cause of regret, that the means of gratifying this natural curiosity are so few and scanty. The reasons have already been explained, why no more of the productions of her pen have been preserved; and

the reader may easily imagine the difficulty of gathering the fugitive recollections which yet linger in the memory of her friends. From this source, however, a few facts have been collected.

In her earliest years, she was distinguished by activity of mind, extreme gayety, a strong relish for social amusements, and unusually ardent feelings. She possessed that spirit of enterprise, that fertility in devising plans for the attainment of her wishes, and that indefatigable perseverance in the pursuit of her purposes, of which her subsequent life furnished so many examples, and created so frequent occasions. Her restless spirit, while a child, was often restrained by her mother; and the salutary prohibitions which this excellent parent was sometimes forced to impose, occasioned so much grief, that Mrs. Hasseltine once said to her, "I hope, my daughter, you will one day be satisfied with rambling."

An eager thirst for knowledge is commonly the attendant, and often the parent, of a restless, enterprising disposition. It was so in the case of Mrs. Judson. She loved learning, and a book could allure her from her favorite walks, and from the gayest social circle. The desire for knowledge is often found in connexion with moderate intellectual faculties; and in such cases, with favorable opportunities, the individual may make a respectable proficiency in learning. But this desire is almost invariably an attribute of eminent mental powers: and the person thus happily endowed, needs nothing but industry and adequate means, to ensure the attainment of the highest degree of literary excellence.

Mrs. Judson's mind was of a superior order. It was distinguished by strength, activity, and clearness. She has, indeed, left no memorials, which can be produced, as fair specimens of her talents and literary acquirements. She wrote much, but her writings have perished, except letters and accounts of missionary proceedings, written without any design to exhibit her abilities, or display her learning. But no

[illegible]

and to abstain from my usual play on the Sabbath, not doubting, but that such a course of conduct would ensure my salvation.

"At the age of twelve or thirteen, I attended the academy at Bradford, where I was exposed to many more temptations than before, and found it much more difficult to pursue my pharisaical method. I now began to attend balls, and parties of pleasure, and found my mind completely occupied with what I daily heard were "innocent amusements." My conscience reproved me, not for engaging in these amusements, but for neglecting to say my prayers, and read my Bible, on returning from them; but I finally put a stop to its remonstrances, by thinking, that, as I was old enough to attend balls, I was surely too old to say prayers. Thus were my fears quieted; and for two or three years, I scarcely felt an anxious thought relative to the salvation of my soul, though I was rapidly verging towards eternal ruin. My disposition was gay in the extreme; my situation was such as afforded me opportunities for indulging it to the utmost; I was surrounded with associates, wild and volatile like myself, and often thought myself one of the happiest creatures on earth.

"The first circumstance, which in any measure awakened me from this sleep of death, was the following. One Sabbath morning, having prepared myself to attend public worship, just as I was leaving my toilet, I accidentally took up Hannah More's Strictures on Female Education; and the first words that caught my eye were, *She that liveth in pleasure, is dead while she liveth.* They were written in italics, with marks of admiration; and they struck me to the heart. I stood for a few moments, amazed at the incident, and half inclined to think, that some invisible agency had directed my eye to those words. At first, I thought I would live a different life, and be more serious and sedate; but at last I thought, that the words were not so applicable to me, as I first imagined, and resolved to think no more of them.

"In the course of a few months (at the age of fifteen,) I met with Bunyan's Pilgrim's Progress. I read it as a Sabbath book, and was much interested in the story. I finished the book on a Sabbath, and it left this impression on my mind—that Christian, because he adhered to the narrow path, was carried safely through all his trials, and at last admitted into heaven. I resolved, from that moment, to begin a religious life; and in order to keep my resolutions, I went to my chamber and prayed for divine assistance. When I had done, I felt pleased with myself, and thought I was in a fair way for heaven. But I was perplexed to know what it was to live a religious life, and again had recourse to my system of works. The first step, that appeared necessary for me to take, was, to refrain from attending parties of pleasure, and be reserved and serious in the presence of the other scholars. Accordingly, on Monday morning, I went to school, with a determination to keep my resolution, and confident that I should. I had not been long in school, before one of the young ladies, an intimate friend of mine, came with a very animated countenance, and told me that Miss —— in a neighbouring town, was to have a splendid party on new year's day, and that she and I were included in the party selected. I coolly replied, that I should not go, though I did receive an invitation. She seemed surprised, and asked me what was the matter. I replied, that I should never again attend such a party. I continued of the same opinion during the day, and felt much pleased with such a good opportunity of trying myself. Monday evening, the daughters of —— sent in to invite me and my sisters to spend the evening with them, and make a family visit. I hesitated a little, but considering that it was to be a family party merely, I thought I could go without breaking my resolutions. Accordingly I went, and found that two or three other families of young ladies had been invited. Dancing was soon introduced; my religious plans were forgotten; I join-

ed with the rest—was one of the gayest of the gay—and thought no more of the new life I had just begun. On my return home, I found an invitation from Miss —— in waiting, and accepted it at once. My conscience let me pass quietly through the amusements of that evening also; but when I retired to my chamber, on my return, it accused me of breaking my most solemn resolutions. I thought I should never dare to make others, for I clearly saw, that I was unable to keep them.

"From December, 1805, to April, 1806, I scarcely spent a rational hour. My studies were slightly attended to, and my time was mostly occupied in preparing my dress, and in contriving amusements for the evening, which portion of my time was wholly spent in vanity and trifling. I so far surpassed my friends in gayety and mirth, that some of them were apprehensive that I had but a short time to continue in my career of folly, and should be suddenly cut off. Thus passed the last winter of my gay life.

"In the spring of 1806, there appeared a little attention to religion, in the upper parish of Bradford. Religious conferences had been appointed during the winter, and I now began to attend them regularly. I often used to weep, when hearing the minister and others, press the importance of improving the present favorable season, to obtain an interest in Christ, lest we should have to say, *The harvest is past, the summer is ended, and we are not saved.* I thought I should be one of that number; for though I now deeply felt the importance of being strictly religious, it appeared to me impossible I could be so, while in the midst of my gay associates. I generally sought some retired corner of the room, in which the meetings were held, lest others should observe the emotions I could not restrain; but frequently after being much affected through the evening, I would return home, in company with some of my light companions, and assume an air of gayety very foreign to my

Kaipi. This Ngati-ui was also a cannibal man, and was a great friend of Hongi's. He was also a great friend of the Pakeha, and was very fond of his children, and was very good to them. He was also very good to the Pakeha with whom he lived. He generally had a Pakeha with him, and was very good to him. He was also very good to his children. He was a very good man. He was a great friend of the Pakeha. He was very good to his children. He was very good to his children. He was very good to his children

Mr. Ward's letter, dated Serampore, 'Feb. 1st, 1817,' he writes, 'Our brethren are very well, except Mr. Chamberlain, who has been very ill, and is now very low. Mr. Mack is well, and has been so for some time. Mr. Marshman, Mr. Carey, Mr. Penny, Mr. Rowe, Mr. Yates, Mr. Pearce, Mr. Leslie, Mr. Ward, Mr. Adam, Mr. Mack, Mr. Chamberlain, Mr. Rowe, Mr. Penny, Mr. Yates, Mr. Leslie, Mr. Pearce, Mr. Adam, Mr. Ward, Mr. Carey, Mr. Marshman

wickedness of my heart. I knew not yet the force of that passage, *The carnal mind is enmity against God.* I thought myself very penitent, and almost prepared, by voluntary abstinence, to receive the divine favor. After spending two or three weeks in this manner, without obtaining the least comfort, my heart began to rise in rebellion against God. I thought it unjust in him, not to notice my prayers and my repentance. I could not endure the thought, that he was a sovereign God, and had a right to call one and leave another to perish. So far from being merciful in calling some, I thought it cruel in him to send any of his creatures to hell for their disobedience. But my chief distress was occasioned by a view of his perfect purity and holiness. My heart was filled with aversion and hatred towards a *holy* God; and I felt, that if admitted into heaven, with the feelings I then had, I should be as miserable as I could be in hell. In this state, I longed for annihilation; and if I could have destroyed the existence of my soul, with as much ease as that of my body, I should quickly have done it. But that glorious Being, who is kinder to his creatures, than they are to themselves, did not leave me to remain long in this distressing state. I began to discover a beauty in the way of salvation by Christ. He appeared to be just such a Saviour as I needed. I saw how God could be just, in saving sinners through him. I committed my soul into his hands, and besought him to do with me what seemed good in his sight. When I was thus enabled to commit myself into the hands of Christ, my mind was relieved from that distressing weight which had borne it down for so long a time. I did not think that I had obtained the new heart, which I had been seeking, but felt happy in contemplating the character of Christ, and particularly that disposition, which led him to suffer so much, for the sake of doing the will and promoting the glory of his heavenly Father. A few days after this, as I was reading Bellamy's True Religion, I obtained a new view of the character of God. His justice, display-

ed a sentimental, he thinks hypocritical, which I had written to Mr. Hall, respecting the death of his son. I felt very much for the poor young man, and wished to write him a few lines of consolation, but was prevented by the reflection that he would be disgusted with any thing I should write, on the subject of religion, at such a time. I felt very much for the poor young man, and wished to write him a few lines of consolation, but was prevented by the reflection that he would be disgusted with any thing I should write, on the subject of religion, at such a time.

Sept. 8. Spent a day with Mr. Hall, at Kettering. Saw Mr. Ryland, who is very old, and very feeble. Saw Mr. Fuller, who looks very well, and is very cheerful. Saw Mr. Sutcliff, who looks very well, and is very cheerful. Saw Mr. Sutcliff, who looks very well, and is very cheerful. Saw Mr. Sutcliff

contemplating the moral perfections of the glorious God. I longed to have all intelligent creatures love him; and felt, that even fallen spirits could never be released from their obligations to love a Being possessed of such glorious perfections. I felt happy in the consideration, that so benevolent a Being governed the world, and ordered every passing event. I lost all disposition to murmur at any providence, assured that such a Being could not err in any dispensation. Sin, in myself and others, appeared as that abominable thing, which a holy God hates—and I earnestly strove to avoid sinning, not merely because I was afraid of hell, but because I feared to displease God, and grieve his Holy Spirit. I attended my studies in school, with far different feelings and different motives, from what I had ever done before. I felt my obligation to improve all I had to the glory of God; and since he in his providence had favored me with advantages for improving my mind, I felt that I should be like the slothful servant, if I neglected them. I, therefore, diligently employed all my hours in school, in acquiring useful knowledge, and spent my evenings and part of the night in spiritual enjoyments.

"While thus recounting the mercies of God to my soul, I am particularly affected by two considerations; the richness of that grace, which called and stopped me in my dangerous course, and the ungrateful returns I make for so distinguished a blessing. I am prone to forget the voice which called me out of darkness into light, and the hand which drew me from the horrible pit and the miry clay. When I first discerned my Deliverer, my grateful heart offered him the services of a whole life, and resolved to acknowledge no other master. But such is the force of my native depravity, that I find myself prone to forsake him, grieve away his influence from my heart, and walk in the dark and dreary path of the backslider. I despair of making great attainments in the divine life, and look forward to death only, to

free me from my sins and corruptions. Till that blessed period, that hour of my emancipation, I am resolved, through the grace and strength of my Redeemer, to maintain a constant warfare with my inbred sins, and endeavour to perform the duties incumbent on me, in whatever situation I may be placed.

> 'Safely guide my wandering feet,
> Travelling in this vale of tears;
> Dearest Saviour, to thy seat
> Lead, and dissipate my fears.' "

The change in her feelings and views, which she has thus described, was a thorough and permanent one. She immediately entered on the duties, and sought for the pleasures, of religion, with all the ardor of her natural character. Several letters to her young friends, written soon after this period, have been preserved. They are almost exclusively confined to religious topics; and some of them, addressed to individuals who had not then made the Saviour their refuge, breathe an earnest desire for their welfare, and a faithfulness in beseeching them to repent of their sins and believe in the Redeemer, which indicate the early workings of the same zeal that afterwards led her to Burmah.

"Redeeming love," says an intimate friend, "was now her theme. One might spend days with her, without hearing any other subject reverted to. The throne of grace, too, was her early and late resort. I have known her to spend cold winter evenings in a chamber without fire, and return to the family with a solemnity spread over her countenance, which told of Him with whom she had been communing. Nor was her love of social pleasures diminished, although the complexion of them was completely changed. Even at this late period, I fancy I see her, with strong feelings depicted on her countenance, inclining over her Bible, rising to place it on the stand, retiring to her chamber, and after a season of prayer, proceeding

to visit this and that family, to speak of Him whom her soul loved. She thirsted for the knowledge of gospel truth, in all its relations and dependencies. Besides the daily study of Scripture, with Guise, Orton and Scott before her, she perused with deep interest the works of Edwards, Hopkins, Bellamy, Doddridge, &c. With Edwards on Redemption, she was instructed, quickened, strengthened. Well do I remember the elevated smile which beamed on her countenance, when she first spoke to me of its precious contents. She had transcribed, with her own hand, Edwards' leading and most striking remarks on this great subject. When reading Scripture, sermons, or other works, if she met with any sentiment or doctrine, which seemed dark and intricate, she would mark it, and beg the first clergyman who called at her father's, to elucidate and explain it."

Her religious feelings were nevertheless affected by the same fluctuations as those of other Christians. The fervor of her affections made her, indeed, more liable than persons of a more equable temperament, to the changes, which physical as well as moral causes occasion in the spiritual joys of Christians. Her piety did not consist in feeling; but there is no true religion without feeling; and the heart which has ever been suitably affected by the stupendous truths and hopes of Christianity, cannot be satisfied with a dull insensibility, or even with a calm equanimity. There will be a consciousness of disproportion between the subjects which Christianity presents to the mind, and the feelings which they awaken; and the self-reproach that will thus be occasioned, will be increased, by a recollection of the strong affections and lively joys which the heart experienced in the ardor of its first love. Every believer has frequent occasion to accuse himself of a want of lively sensibility to his privileges and duties; and while he can look back to seasons when he was more zealous in his piety, and when his enjoyment of religious pleasures was greater than at present, he will fear that

he has receded instead of advancing. He will deplore his unfaithfulness and coldness, and will write "bitter things" against himself.

Mrs. Judson's journal contains many details of these alternations of joy and sorrow, of hope and self-accusation, of which all Christians are, in some degree, partakers. A few extracts will now be inserted:

"*July* 30, 1806. I find my heart cold and hard. I fear there is no spiritual life in me. I am in an unhappy state, for nothing in life can afford me satisfaction without the light of God's countenance. Why is my heart so far from thee, O God, when it is my highest happiness to enjoy thy presence! Let me no more wander from thee; but

'Send down thy Spirit from above,
And fill my soul with sacred love.'

"*Aug.* 5. Were it left to my choice, whether to follow the vanities of the world, and go to heaven at last, or to live a religious life, have trials with sin and temptation, and sometimes enjoy the light of God's reconciled countenance, I should not hesitate a moment in choosing the latter; for there is no real satisfaction in the enjoyments of time and sense. If the young, in the midst of their diversions, could picture to themselves the Saviour hanging on the cross, his hands and feet streaming with blood, his head pierced with thorns, his body torn with scourges, and reflect, that by their wicked lives, they open those wounds afresh, they would feel constrained to repent, and cry for mercy on their souls. O my God, let me never more join with the wicked world, or take enjoyment in anything short of conformity to thy holy will. May I ever keep in mind the solemn day, when I shall appear before thee! May I ever flee to the bleeding Saviour, as my only refuge, and renouncing my own righteousness, may I rely entirely on the righteousness of thy dear Son!

"*Aug.* 6. I have many doubts about my spiritual state. I fear I do not really love the divine character; and if not, what a dreadful situation I am in! And is it possible, that I have never given myself away to God in sincerity and truth? I will do it now. In thy strength, O God, I resign myself into thy hands, and resolve to live devoted to thee. I desire conformity to thy will, more than anything beside. I desire to have the Spirit of Christ, to be adorned with all the Christian graces, to be more engaged in the cause of Christ, and feel more concerned for the salvation of precious souls.

"31. Another Sabbath is past. Have attended public worship, but with wandering thoughts. O how depraved I find my heart! Yet I cannot think of going back to the world, and renouncing my Saviour. O merciful God, save me from myself, and enable me to commit myself entirely to thee.

"*Sept.* 2. I have discovered new beauties in the way of salvation by Christ. The righteousness which he has wrought out is complete, and he is able to save the chief of sinners. But above all, his wondrous dying love, and glorious resurrection, astonish my soul. How can I ever sin against this Saviour again? O keep me from sinning against thee, dear Redeemer, and enable me to live to the promotion of thy glory.

"14. I have, this day, publicly professed myself a disciple of Christ, and covenanted with him, at his sacred table.* I am now renewedly bound to keep his commandments, and walk in his steps. O may this solemn covenant never be broken. May I be guarded from the vanities of this life, and spend all my days in the service of God. O keep me, merciful God, keep me; for I have no strength of my own; I shall dishonor thy cause, and ruin my soul, unless guided by thee.

"*Nov.* 3. Another day, for which I must give an

* She became a member of the Congregational Church in Bradford.

account, has gone into eternity. It will appear, on the great day, dressed in the very garb which I have given it. Spent the evening with my young religious friends, and Mr. P. whose conversation was remarkably solemn. He advised us to make resolutions for the government of our daily conduct. I feel myself unable to keep any resolutions that I may make; but humbly relying on the grace of God for assistance, I will try. I do desire to live wholly devoted to God, and to have every sin in my heart entirely slain.

"O thou God of all grace, I humbly beseech thee to enable me to keep the following resolutions:—When I first awake, solemnly devote myself to God, for the day. Read several passages of Scripture, and then spend as long time in prayer, as circumstances permit. Read two chapters in the Old Testament, and one in the New, and meditate thereon. Attend to the duties of my chamber. If I have no needle work to do, read in some religious book. At school, diligently attend to the duties before me, and let not one moment pass unimproved. At noon, read a portion of Scripture, pray for the blessing of God, and spend the remainder of the intermission, in reading some improving or religious book. In all my studies, be careful to maintain a humble dependance on divine assistance. In the evening, if I attend a religious meeting, or any other place for instruction, before going, read a portion of Scripture. If not, spend the evening in reading, and close the day as I began. Resolve also to strive against the *first risings* of discontent, fretfulness and anger; to be meek, and humble, and patient, constantly to bear in mind, that I am in the presence of God; habitually to look up to him for deliverance from temptations; and in all cases, to do to others, as I would have them do to me.

"*Nov.* 6. I daily make some new discoveries of the vileness and evil of my heart. I sometimes fear, that it is impossible for a spark of grace to exist in

a heart so full of sin. Nothing but the power of God can keep me from returning to the world, and becoming as vain as ever. But still I see a beauty in the character of Christ, that makes me ardently desire to be like him. All the commands of God appear perfectly right and reasonable, and sin appears so odious as to deserve eternal punishment. O how deplorable would be my situation, thus covered with sin, was it not for the atonement Christ has made. But he is my Mediator with the Father. He has magnified the law and made it honorable. He can save sinners, consistently with the divine glory. God can now be just, and the justifier of those who believe in his Son.

"26. This is the evening before thanksgiving day, and one which I formerly spent in making preparation for some vain amusement. But for the first time in my life, I have spent it in reading and praying, and endeavouring to obtain a suitable frame of mind for the approaching day. How much reason have I to be thankful for what God has done for me, the year past. He has preserved my forfeited life; he has waited to be gracious; he has given me kind friends, and all the comforts of life; and, more than all, he has sent his Holy Spirit, and caused me to feel my lost condition by nature—inclined me to trust in the Lord Jesus Christ, as my only Saviour, and thus changed the whole course of my life. Bless the Lord, O my soul, and all that is within me, bless his holy name!

"*Dec.* 22. I am this day seventeen years old. What an important year has the past been to me. Either I have been made, through the mercy of God, a partaker of divine grace, or I have been fatally deceiving myself, and building on a sandy foundation. Either I have in sincerity and truth, renounced the vanities of this world, and entered the narrow path which leads to life, or I have been refraining from them for a time only, to turn again and relish them more than ever. God grant that the latter may

never be my unhappy case. Though I feel myself to be full of sin and destitute of all strength to persevere, yet if I know anything, I do desire to live a life of strict religion, to enjoy the presence of God, and honor the cause to which I have professedly devoted myself. I do not desire my portion in this world. I find more real enjoyment in contrition for sin, excited by a view of the adorable moral perfections of God, than in all earthly joys. I find more solid happiness in one evening meeting, when divine truths are impressed on my heart by the powerful influences of the Holy Spirit, than I ever enjoyed in all the balls and assemblies I have attended during the seventeen years of my life. Thus when I compare my present views of divine things, with what they were, at this time last year, I cannot but hope I am a new creature, and have begun to live a new life.

"*April* 11. Now I know that God is a prayer hearing God. When I retired this evening, to spend sometime in prayer, I found I had no heart to pray. I could pray for nothing but a spirit of prayer; when, contrary to all my expectations, my feelings were suddenly changed, and I obtained great freedom of access to the mercy seat. I felt it good to draw near to God, and pour out my soul before him. Astonishing love and unbounded benevolence in the infinite God, thus to let his creatures come near, and partake of the happiness which he himself enjoys. O Jesus, make me humble; let me love thee more, and be daily more devoted to thy dear cause.

"*April* 12. Sabbath. Have this holy day enjoyed the privilege of commemorating the dying love of Christ. O how condescending did the divine Redeemer appear! I felt my heart drawn out in love to God for his great goodness to the children of men. Five new members were added to the church. How animating to see so many come over to the Lord's side, and subscribe to be his! And was I indeed called at an early age, called in the bloom of youth, to be a partaker of the grace of God? I, who

was opposed to everything good—who was a faithful servant of the adversary of souls? How easily might I have been left to go on in my own chosen way, till repentance was too late. How earnestly do I now desire to live entirely devoted to the service of Christ, to express my gratitude, by keeping his commands, and living near to him. But, alas! notwithstanding all he has done for me, so depraved is my heart, and so inclined to every evil, that I shall wander from God, grieve his spirit, wound his cause, and destroy my soul, unless kept by his mighty power. On sovereign grace alone I rely for grace and strength to persevere.

"18. Too much engaged in worldly things. Worldly thoughts will creep in, and destroy my religious comfort. I have much to make me constantly devoted, yet I am comparatively stupid. I am surrounded by a wicked world, where vice and immorality are prevailing, and very little real religion to be found. Lord, take care of thine own cause, and let not the enemy be exalted over thy people. O take care of thy children, and animate them with thy presence in the wilderness."

These extracts are sufficient to show the exercises of her mind, for some months after her conversion. We have omitted a considerable portion, because our space is limited, and because we think that much caution ought to be used, in disclosing to the public eye the private feelings of the Christian. In the bosom of every true believer hope predominates; but many causes often throw a cloud over his joys, and sometimes obscure the brightness of hope itself.*

At such times he may doubt that he is a Christian; and if he records or utters his feelings, they have a tone of sadness and despondency, which is in

* These causes sometimes have their origin in the disorders of the body. Dr. Johnson, Cowper, and others, are examples of the power of disease to disturb the mind, and interrupt the tranquil tenor of religious enjoyments.

melancholy contrast with the state of his mind at other times, when the candle of the Lord shines upon his head. Some Christians, too, possess a sanguine temperament, which impels them continually to extremes. A journal of their daily experience would depict them, on one day, as rejoicing and steadfast believers, and on the next, perhaps, as harassed with doubts, not only of their personal piety, but of the truth of Christianity itself; it would show them, at one time, as *fervent in spirit, serving the Lord*, and at another, as criminally *conformed to this world.* It may, perhaps, be sometimes useful to the Christian to peruse such statements of the feelings of others; because they inform him that his own joys and sorrows correspond with those of other Christians, and that occasional doubts and fears are not incompatible with genuine piety and prevailing hope. God himself has seen fit to give us, in his word, the spiritual exercises of several eminent saints, and especially of David, who seems to have been placed in almost every variety of human condition, and to have been visited with trials of every kind to which our nature is subject, that he might be an example to all future saints, and that his feelings and experience, as displayed in his Psalms, might comfort and instruct the church in every age.

But the complaints and self-reproaches of uninspired saints, may possibly be injurious to some professors of religion, by lowering the standard of piety, and appeasing their consciences for their own deficiencies. And the enemies of religion are liable to regard them as inexplicable inconsistences, and as proofs that religion is the parent of melancholy, and is devoid of permanent and tranquil happiness.

The following letter of Mrs. J. written at an early period of her religious life, shows how correctly she *thought*, in relation to the exercises of a renewed heart. She here explains the cause of much of her own darkness of mind, and self distrust. Growth in grace requires an increasing acquaintance with the

nature of sin, and of our unworthiness; and this knowledge will be likely to darken and distress the mind, unless faith be strong, and the efficacy of the atonement be very clearly discerned.

TO MISS L. K.

"Newbury, Sept. 20, 1807.

"You requested me, dear L, to write soon after my return. With pleasure I comply, as it fixes you in my imagination, and gives me sensations almost as pleasing as a verbal intercourse. O may that Spirit which unites the hearts of the children of God in love, direct my thoughts, and guide my pen to write that which may be useful in our journey to another world. You ask, "what are the evidences of growth in grace." From reading the lives of pious people, and the word of God, I have come to the following conclusion, though different from my ideas formerly.

"A person who grows in grace will see more and more of the dreadful wickedness of his heart; of its opposition to everything good; and of its deceitfulness and fickleness. When Isaiah saw more of God and his glory, his first expressions were not—I am more like God, because I have seen more of him; but his language was this, *Wo is me, for I am undone, because I am a man of unclean lips.* The more grace Christians have, the more clearly they can see the contrast between holiness and sin; and while it leads them to hunger, thirst and strive for the one, it leads them to loathe, abhor, and mourn for the other. Growth in grace will consequently lead them to know more about Jesus Christ, and the great need they have of him for a whole Saviour. He will appear to them daily more needful as a prophet, priest, and king, his character more lovely, and his spirit more desirable. They also feel more the worth of souls. As they are convinced daily of the dreadful nature of sin, so they will feel more anxious to save sinners from the consequences of it. This will nec-

essarily lead them to pray more often, earnestly and fervently, give them a disrelish for the vanities of the world, and a sincere and hearty desire to devote all they have to him, and serve him entirely. But one great evidence is not yet mentioned, perhaps the greatest. They will be constantly watching, and endeavouring to find whether they grow in grace. They will watch their improvement from time to time, in every portion of Holy Writ which they read, every sermon they hear, and the providences which occur, either afflictive or the contrary.

"These, dear L, are my ideas respecting the subject. There are many other evidences, but these are sufficient, if true, to convince us whether we make any improvement in a divine life. If we have made none, under the rich cultivation we have enjoyed, then we may be sure we are unacquainted with that path which is as a *shining light, which shineth more and more unto the perfect day.*"

Mrs. Judson, early in her religious life, showed her desire to be useful to her fellow men. Her active mind was not satisfied without some effort to benefit those around her. She accordingly engaged, soon after this period, in the occupation of instructing a school, impelled mainly by the desire to be useful. There are few situations, which furnish better opportunities of imparting permanent benefit, than that of the instructer of a school. In New England, this office is regarded with a good degree of the honorable estimation to which it is entitled; and it is to be wished, that a larger number of educated young ladies would employ themselves in a service so beneficial to their own minds, and so vitally important to the rising generation.

The following extract from Mrs. Judson's journal, dated May 12, 1807, shows the conscientious principles which actuated her; and proves that her mind was thus early swayed by the resolution to *live not unto herself, but to Him who died for her, and rose again.* Her zeal for the spiritual welfare of others,

and her decision of character, are here seen, in a very striking light:

"Have taken charge of a few scholars. Ever since I have had a comfortable hope in Christ, I have desired to devote myself to him, in such a way, as to be useful to my fellow creatures. As Providence has placed me in a situation of life, where I have an opportunity of getting as good an education as I desire, I feel it would be highly criminal in me not to improve it. I feel, also, that it would be equally criminal to desire to be well educated and accomplished, from selfish motives, with a view merely to gratify my taste and relish for improvement, or my pride in being qualified to shine. I therefore resolved last winter, to attend the academy, from no other motive, than to improve the talents bestowed by God, so as to be more extensively devoted to his glory, and the benefit of my fellow creatures. On being lately requested to take a small school, for a few months, I felt very unqualified to have the charge of little immortal souls; but the hope of doing them good, by endeavouring to impress their young and tender minds with divine truth, and the obligation I feel, *to try to be useful*, have induced me to comply. I was enabled to open the school with prayer. Though the cross was very great, I felt constrained, by a sense of duty, to take it up. The little creatures seemed astonished at such a beginning. Probably some of them had never heard a prayer before. O may I have grace to be faithful in instructing these little immortals, in such a way as shall be pleasing to my heavenly Father."

She was engaged, at intervals, for several years, in teaching schools in different towns.* She was always diligent and faithful in her endeavours to enlighten the minds and to form the manners of her pupils; but she regarded the *fear of the Lord as the beginning of wisdom;* and she strove to guide her

* She taught schools in Salem, Haverhill, and Newbury

dear pupils to the Saviour. She felt herself to be intrusted, in some measure, with the charge of their souls; and she watched for them as one that must give account. It is believed, that her prayers and efforts were not in vain; and that some of her pupils in this country will mingle their praises before the throne of the Redeemer, with those of ransomed Burmans, adoring him for her instrumentality in leading them to repentance and faith in his name.

From her journal we select a few additional extracts, which will show the state of her feelings, and the progress of her piety.

"*June* 12. For a week or two past, have had very little enjoyment in religion, and almost every duty has appeared burdensome. But, praised be God, I have enjoyed much, yesterday and to-day. I find, that reading the exercises of Miss Anthony has a great tendency to humble me, and quicken my spiritual life. I long to possess her spirit, and be as much engaged in the service of God, as that dear saint was. I feel an attachment to her, stronger than I ever felt for any person, while I was in an unconverted state. If love to the children of God is an evidence of having been born again, I have reason to think, that this is my happy case. I know that I love Christians, and love those most, who are most actively engaged in the cause of Christ; and at the throne of grace, I feel at times, my soul drawn out in love to them, and in as ardent desires for their spiritual welfare, as for my own.

"17. Have had some deep sense of religion this day. Read the life of Dr. Hopkins, of Newport. Find much edification and happiness in reading such books. In the evening had much conversation with some of the family on the subject of religion. Appearances rather encouraging.

"18. Have enjoyed much to-day, while reading and meditating on the distinguishing doctrines of grace. My heart acquiesced and rejoiced in them. If I enjoy comfort in anything, it is when I have a

realizing sense of God's holy character. I feel happy, when I reflect that God will overrule all things for the promotion of his own glory. In my walk, this evening, my thoughts were intensely fixed on the greatness and majesty of the Supreme Being, and on the numberless sins I have committed against him. Then they turned to the glorious way of salvation, which this great and most gracious Being has provided. I desired to give myself entirely to Christ, have him for my Prophet, Priest, and King, be entirely devoted to him, and give him all the glory of my salvation. O Jesus, ever give me such views of thyself, as shall entirely take away my thoughts from this vain world.

"*July* 6. It is just a year, this day, since I entertained a hope in Christ. About this time in the evening, when reflecting on the words of the lepers, *If we enter into the city, then the famine is in the city, and we shall die there; and if we sit still here, we die also*, I felt that if I returned to the world, I should surely perish; if I staid where I then was, I should perish; and I could but perish, if I threw myself on the mercy of Christ. Then came light, and relief, and comfort, such as I never knew before. O how little have I grown in grace, since that time. How little engaged in religion am I now, compared to what I was then. Then the world had not the least share in my thoughts or heart. Nothing but religion engrossed my affections, and I thought that nothing else ever would. But though my heart is treacherous, I trust that I have some evidence of being a true Christian; for when contemplating the moral perfections of God, my heart is pleased with, and approves of, just such a Being. His law, which once appeared unjust and severe, now appears to be holy, just, and good. His justice appears equally glorious as his mercy, and illustrative of the same love to universal happiness. The way of salvation by Christ appears glorious, because

herein God can be just, and yet display his mercy to the penitent sinner."

At this point, her regular journal ceases, and a few occasional paragraphs only have been preserved, concerning her subsequent views and feelings. They do not differ materially from those which have already been quoted, except that they show a gradual enlargement of desires for the prosperity of the church of God; and indicate that God was preparing her mind for her future duties.

"*March* 17—(probably 1809.) Have had some enjoyment in reading the life of David Brainerd. It had a tendency to humble me, and excite desires to live as near to God as that holy man did. Have spent this evening in prayer for quickening grace. Felt my heart enlarged to pray for spiritual blessings for myself, my friends, the church at large, the heathen world, and the African slaves. Felt a willingness to give myself away to Christ, to be disposed of as he pleases. Here I find safety and comfort. Jesus is my only refuge. I will trust his word, and rest my soul in his hands. I will depend on him, not only for the salvation of my soul, but for daily grace and strength to persevere in a religious course. O may I now begin to live to God.

"24. At the commencement of the last week, I had high hopes of being more engaged in religion than ever before. But I have reason to fear, that I relied too much on my own strength. I still find cause to be humbled in the dust, for my inconstancy and rebellion. I have done little for the cause of God—too often indulged in trifling conversation. In this way, I grieve the Holy Spirit, and bring darkness upon my mind. And yet I hope, that I have had some right feelings. I would not deny what I have enjoyed, though it is but small. I have at times felt engaged in prayer for the prosperity of the church, and for the conversion of the heathen and Jews."

CHAPTER II.

Mrs. Judson's Connexion with Mr. Judson.

The event, which determined the nature of her future life, was her marriage with Mr. Judson. Some particulars respecting the circumstances which led to this connexion, will now be stated. A few facts, however, in relation to Mr. Judson himself, must previously be mentioned.

He was born at Malden, (Mass.) August 9, 1788. He graduated at Brown University, in 1807. Soon afterwards he commenced making the tour of the United States. "Some providential occurrences, while on his journey, led him to doubt the truth of those deistical sentiments which he had recently adopted. His mind became so deeply impressed with the probability of the divine authenticity of the Scriptures, that he could no longer continue his journey, but returned to his father's house, for the express purpose of examining thoroughly the foundation of the Christian religion. After continuing his investigations for some time, he became convinced that the Scriptures are of divine origin, and that he himself was in a lost situation by nature, and needed renovation previously to an admittance into heaven. It now became his sole inquiry, *What shall I do to be saved?*

"The Theological Seminary at Andover, Massachusetts, was about this time established; but the rules of the institution required evidence of evangelical piety in all who were admitted. Mr. Judson was desirous of entering there, for the purpose of being benefited by the theological lectures; but hardly ventured to make application, conscious that he was destitute of the proper qualifications. His ardent desire, however, to become acquainted with the religious students, and to be in a situation to gain

religious instruction, overcame every obstacle, and he applied for admittance; at the same time assuring the Professors of his having no hope that he had been a subject of regenerating grace. He was, notwithstanding, admitted; and, in the course of a few weeks, gained satisfactory evidence of having obtained an interest in Christ, and turned his attention to those studies which were most calculated to make him useful in the ministry.

"Some time in the last year of his residence in this theological seminary, he met with Dr. Buchanan's "Star in the East." This first led his thoughts to an Eastern Mission. The subject harassed his mind from day to day, and he felt deeply impressed with the importance of making some attempt to rescue the perishing millions of the East. He communicated these impressions to various individuals, but they all discouraged him. He then wrote to the Directors of the London Missionary Society, explaining his views, and requested information on the subject of Missions. He received a most encouraging reply, and an invitation to visit England, to obtain in person the necessary information.

"Soon after this, Messrs. Nott, Newell and Hall, joined him, all of them resolving to leave their native land, and engage in the arduous work of Missionaries, as soon as Providence should open the way." *

There was, at that time, no Missionary Society, in this country, to which these young men could look for assistance and direction. The spirit of prayer and of exertion for the spread of the Gospel through the world, had not then been sufficiently diffused, to awaken the American churches to combined action for the support of foreign Missions.

The formation of a Missionary Society in this country was, therefore, a desirable measure. As these young men were all Congregationalists, they looked, of course, to their own denomination for the

* History of the Burman Mission, p. 14.

aid which they needed. An opportunity was presented, to lay the subject before a number of the leading ministers of that denomination, at the meeting of the Massachusetts Association, at Bradford, in June, 1810. At this meeting, the following paper, written by Mr. Judson,* was presented:

"The undersigned, members of the Divinity College, respectfully request the attention of their Reverend Fathers, convened in the General Association at Bradford, to the following statement and inquiries:

"They beg leave to state, that their minds have been long impressed with the duty and importance of personally attempting a Mission to the heathen; that the impressions on their minds have induced a serious, and they trust, a prayerful consideration of the subject in its various attitudes, particularly in relation to the probable success, and the difficulties attending such an attempt; and that after examining all the information which they can obtain, they consider themselves as devoted to this work for life, whenever God in his providence shall open the way.

"They now offer the following inquiries, on which they solicit the opinion and advice of this Association. Whether, with their present views and feelings, they ought to renounce the object of Missions as visionary or impracticable; if not, whether they ought to direct their attention to the eastern or the

* It is not the purpose of this work, to extol or to defend Mr. Judson. We shall therefore omit any notice of some unpleasant occurrences. We are not concerned to claim for him the exclusive honor of having led the way in originating the American Board of Commissioners. This praise, however, has been attributed, in unqualified terms, to one of his associates. [Life of Mills, p. 37.] It is, indeed, a point of little importance, what individual is honored by God as the instrument of signal benefits to mankind. His alone is the wisdom to inspire, and the strength to execute; and the most distinguished of his servants are made to feel, that *it is not by their might or power, but by his Spirit*, that holy desires are cherished, and good purposes accomplished. We have contented ourselves with stating facts, leaving the reader to make his own inferences.

western world; whether they may expect patronage and support from a Missionary Society in this country, or must commit themselves to the direction of a European Society; and what preparatory measures they ought to take previous to actual engagement?

"The undersigned, feeling their youth and inexperience, look up to their Fathers in the Church, and respectfully solicit their advice, direction, and prayers.

ADONIRAM JUDSON, JR.
SAMUEL NOTT, JR.
SAMUEL J. MILLS.
SAMUEL NEWELL."

This important paper was at first signed by two other individuals, Mr. Richards and Mr. Rice; but their names were omitted, from a fear that the application of so many individuals, at one time, might occasion embarrassment.

"This document," says the biographer of Mr. Mills, "was referred to a Special Committee, who, in their report, recognised the imperative obligation and importance of Missions—expressed their conviction that the gentlemen who had thus modestly expressed their views, ought not to renounce, but sacredly cherish their sacred impressions; and submitted the outlines of a plan, which at that meeting was carried into effect, in the appointment of a Board of Commissioners for Foreign Missions, for the purpose of devising ways and means, and adopting and prosecuting measures for promoting the spread of the Gospel in heathen lands."

Mr. Judson and his associates expected and desired an immediate appointment as Missionaries; but the Board, being unprovided with funds, and not having as yet matured any plan of operations, advised them to continue their studies, and wait for further information. But fearing that several years might elapse before a missionary spirit would be sufficiently excited in this country, Mr. Judson solicited and obtained leave of the Board to visit England, to ascer

tain whether any measures of cooperation could be concerted between the London Missionary Society and the Board, and whether any assistance could be obtained from that Society, in case the Board itself should be unable to sustain a Mission.*

He sailed in January, 1811, for England. Three weeks after sailing, the vessel was captured by a French privateer; and after being detained several weeks as a prisoner on board, he was confined in a prison at Bayonne. By the exertions of an American gentleman, he was released on parole, and at length with great difficulty he obtained passports from the Emperor, and proceeded to England, where he arrived in May.

It was found, that no concert of measures could be arranged; but the London Society agreed to support Mr. J. and his companions as Missionaries, if the American Board should not be able to do it.†

Mr. J. returned to America, and at the meeting of the Board, at Worcester, in September, 1811, he and one of his missionary brethren earnestly solicited an immediate appointment, as they were extremely anxious to be engaged in missionary labors, and as there was a prospect of war between England and the United States, which would probably interrupt their plans entirely. They stated, that if the Board was unable to support them, they would accept an appointment from the London Society. The Board resolved, notwithstanding the scantiness of its funds, to establish a Mission in Burmah; and Messrs. Judson, Nott, Newell, and Hall, were immediately appointed. Messrs. Richards and Warren

* Instructions of the Board to Mr. Judson.

† It is said, [Life of Mills, p. 40.] that Mr. Judson "felt himself justified in entering into partial arrangements, at least, with the London Missionary Society, to become their Missionary in the East Indies." The fact is, that Mr. J. made no arrangement which interfered with his preference to receive the appointment of the American Board. The London Society gave to him and his associates instructions, to be used at their option.

were received at the same meeting, as Missionaries, with instructions, however, to continue their studies for a while. Mr. Rice was afterwards appointed. It is interesting to contrast the state of the American Board, at that time, when its members hesitated, from a fear of the want of adequate funds, with the present condition of that powerful body.

During the session of the Association, at Bradford, in 1810, Mr. Judson first saw Miss Hasseltine. An acquaintance was soon after formed, which led to a direct offer of marriage on his part, including, of course, a proposition to her, to accompany him in his missionary enterprise.

She was thus placed in a situation of peculiar difficulty and delicacy. The influence which her affections ought to have, in deciding a question of this kind, it would not, in ordinary cases, have been difficult to determine. But in this case, her embarrassment was increased, by the conflict which might arise between affection and duty. A person so conscientious as she was, would wish to form a decision on the important question of her duty, respecting missionary labors, uninfluenced by any personal considerations. Hesitation to assume an office so responsible, and so arduous, would spring up in any mind; but Miss Hasseltine was required to decide on this point, in connexion with another, itself of the utmost consequence to her individual happiness. It was impossible to divest herself of her personal feelings, and she might have some painful suspicions, lest her affections might bias her decision to become a Missionary; while female delicacy and honor would forbid her to bestow her hand, merely as a preliminary and necessary arrangement.

There was another circumstance which greatly increased the difficulty of a decision. No female had ever left America as a Missionary to the heathen. The general opinion was decidedly opposed to the measure. It was deemed wild and romantic in the extreme, and altogether inconsistent with prudence

and delicacy. Miss H. had no example to guide and allure her. She met with no encouragement from the greater part of those persons, to whom she applied for counsel. Some expressed strong disapprobation of the project. Others would give no opinion. Two or three individuals, whom it might not be proper to name, were steady, affectionate advisers, and encouraged her to go. With these exceptions, she was forced to decide from her own convictions of duty, and her own sense of fitness and expediency.*

It was well for the cause of Missions, that God assigned to Miss Hasseltine the honorable yet difficult office of leading the way in this great enterprise. Her adventurous spirit and her decision of character eminently fitted her to resolve, where others would hesitate, and to advance, where others might retreat. She did decide to go, and her determination, without doubt, has had some effect on the minds of other females, who have since followed her example.†

* The remark of one lady respecting Mrs. J. would express the feelings of many others. "I hear," said she, "that Miss H. is going to India. Why does she go?" "Why, she thinks it her duty; would not you go, if you thought it your duty?" "But," replied the good lady, with emphasis, "*I would not think it my duty.*" Many questions of duty, it may be suspected, are decided in this summary manner.

† The following extract from Mrs. Newell's journal, dated October 20, 1810, refers to Mrs. Judson, and it shows that Mrs. Newell had not then decided to go to India:

"A female friend called upon us this morning. She informed me of her determination to quit her native land, to endure the sufferings of a Christian amongst heathen nations—to spend her days in India's sultry clime. How did this news affect my heart! Is she willing to do all this for God; and shall I refuse to lend my little aid, in a land where divine revelation has shed its clearest rays? I have *felt* more for the salvation of the heathen, this day, than I recollect to have felt through my whole past life.

"How dreadful their situation! What heart but would bleed at the idea of the sufferings they endure to obtain the joys of paradise! What can *I* do, that the light of the Gospel may shine upon them? They are perishing for lack of knowledge, while I enjoy the glorious privileges of a Christian land! Great God, direct me! O make me in *some* way beneficial to immortal souls."

To Mrs. Judson undoubtedly belongs the praise of being the first American female, who resolved to leave her friends and country, to bear the Gospel to the heathen in foreign climes.

Her journal at this time shows that her mind was in a state of extreme anxiety, and that she resorted for direction and help to Him who gives wisdom to the ignorant, and who guides the meek in judgment:

"*Aug.* 8, 1810. Endeavoured to commit myself entirely to God, to be disposed of according to his pleasure. He is now trying my faith and confidence in him, by presenting dark and gloomy prospects, that I may be enabled, through divine grace, to gain an ascendency over my selfish and rebellious spirit, and prefer the will of God to my own. I do feel that his service is my delight. Might I but be the means of converting a single soul, it would be worth spending all my days to accomplish. Yes, I feel willing to be placed in that situation, in which I can do most good, *though it were to carry the Gospel to the distant, benighted heathen.*

"*Sept.* 10. For several weeks past, my mind has been greatly agitated. An opportunity has been presented to me, of spending my days among the heathen, in attempting to persuade them to receive the Gospel. Were I convinced of its being a call from God, and that it would be more pleasing to him, for me to spend my life in this way than in any other, I think I should be willing to relinquish every earthly object, and, in full view of dangers and hardships, give myself up to the great work.

"A consideration of this subject has occasioned much self-examination, to know on what my hopes were founded, and whether my love to Jesus was sufficiently strong to induce me to forsake all for his cause. At times I have felt satisfied, that I loved him, on account of his own glorious perfections, and have been desirous that he should do with me as he should please, and place me in that situation, in

which I can be most useful. I have felt great satisfaction in committing this case to God, knowing that he has a perfect understanding of the issue of all events, is infinitely wise to select the means best calculated to bring about the most important ends, and is able and willing to make the path of duty plain before me, and incline me to walk therein. At other times, I have felt ready to sink, being distressed with fears about my spiritual state, and appalled at the prospect of pain and suffering, to which my nature is so averse, and apprehensive, that when assailed by temptation, or exposed to danger and death, I should not be able to endure, as seeing Him who is invisible. But I now feel willing to leave it entirely with God. He is the fountain of all grace; and if he has designed me to be a promoter of his cause, among those who know him not, he can qualify me for the work, and enable me to bear whatever he is pleased to inflict. I am fully satisfied, that difficulties and trials are more conducive, than ease and prosperity, to promote my growth in grace, and cherish an habitual sense of dependence on God. While the latter please my animal nature, and lead me to seek happiness in creature enjoyments, the former afford convincing proofs that this life is designed to be a state of trial, and not a state of rest, and thus tend to wean me from the world, and make me look up to heaven as my home. Time appears nothing when compared with eternity, and yet events the most momentous depend on the improvement of these fleeting years. O Jesus, direct me, and I am safe; use me in thy service, and I ask no more. I would not choose my portion of work, or place of labor; only let me know thy will, and I will readily comply.

"*Oct.* 28. My mind has still been agitated for two or three weeks past, in regard to the above mentioned subject. But I have, at all times, felt a disposition to leave it with God, and trust in him to direct me. I have, at length, come to the conclusion, that if nothing in providence appears to prevent, I

must spend my days in a heathen land. I am a creature of God, and he has an undoubted right to do with me, as seemeth good in his sight. I rejoice that I am in his hands—that he is everywhere present, and can protect me in one place as well as in another. He has my heart in his hands; and when I am called to face danger, to pass through scenes of terror and distress, he can inspire me with fortitude, and enable me to trust in him. Jesus is faithful; his promises are precious. Were it not for these considerations, I should, with my present prospects, sink down in despair, especially as no female has to my knowledge ever left the shores of America, to spend her life among the heathen; nor do I yet know that I shall have a single female companion. But God is my witness, that I have not dared to decline the offer that has been made me, though so many are ready to call it a 'wild, romantic undertaking.' If I have been deceived in thinking it my duty to go to the heathen, I humbly pray, that I may be undeceived, and prevented from going. But whether I spend my days in India or America, I desire to spend them in the service of God, and be prepared to spend an eternity in his presence. O Jesus, make me live to thee, and I desire no more.

"*Nov.* 25. Sabbath. Have spent part of this holy day in fasting and prayer on account of the darkness of my mind, and the many internal trials of a spiritual nature that I have lately experienced. Though destitute of that engagedness I could desire, I had some freedom in pouring out my soul to God, and some confidence that he would grant my petitions. When I consider the great wickedness of my heart, I hardly venture to approach the throne of grace. But when I recollect, that God has promised to hear the cries of the poor and needy, and that he has even given his Son to die for those who are sunk deep in sin, I find some encouragement to prostrate myself before the mercy seat, and plead the divine promises. Of late, I have had but little enjoyment,

though my mind has been constantly exercised with divine truth. Yet I hope, that God will overrule these trials for my good. I have long since given myself to God; he has an undoubted right to dispose of me, and try me as he pleases. *Though he slay me, yet will I trust in him.*

"He who has styled himself a prayer hearing God, graciously manifested himself to my soul, and made it easy and pleasant to pray. Felt a longing desire for more grace, for more unreserved devotedness to God. When I get near to God, and discern the excellence of the character of the Lord Jesus, and especially his power and willingness to save, I feel desirous that the whole world should become acquainted with this Saviour. I am not only willing to spend my days among the heathen, in attempting to enlighten and save them, but I find much pleasure in the prospect. Yes, I am quite willing to give up temporal comforts, and live a life of hardship and trial, if it be the will of God.

'I can be safe, and free from care,
On any shore, since God is there.'

"*Oct.* Sabbath—(probably 1811.) Another holy day calls me to the house of God. O that I may enjoy his presence, and rest in him. This morning had some faint views of my unworthiness and nothingness before God. Felt ashamed, that I had ever indulged the least complacency in myself, when I am so exceedingly depraved. I can find no words to express my own vileness; and yet I sometimes exalt myself, and wonder the Supreme Being takes no more notice of my prayers, and gives me no more grace. This evening attended a female prayer meeting. Felt solemn and engaged in prayer. Longed for clearer views of God, and stronger confidence in him. Made a new dedication of myself to God. Felt perfectly willing to give up my friends and earthly comforts, provided I might, in exile, enjoy the presence of God. I never felt more engaged in prayer for

special grace, to prepare me for my great undertaking, than this evening. I am confident God will support me in every trying hour. I have strong hope, that in giving me such an opportunity of laboring for him, he will make me peculiarly useful. No matter where I am, if I do but serve the infinitely blessed God; and it is my comfort, that he can prepare me to serve him. Blessed Jesus, I am thine forever. Do with me what thou wilt; lead me in the path in which thou wouldst have me go, and it is enough.

"*Nov.* 23. My heart has been quite revived this evening with spiritual things. Had some views of the excellent nature of the kingdom of Christ. Longed, above all things, to have it advanced. Felt an ardent desire to be instrumental of spreading the knowledge of the Redeemer's name, in a heathen land. Felt it a great, an undeserved privilege, to have an opportunity of going. Yes, I think I would rather go to India, among the heathen, notwithstanding the almost insurmountable difficulties in the way, than to stay at home and enjoy the comforts and luxuries of life. Faith in Christ will enable me to bear trials, however severe. My hope in his powerful protection animates me to persevere in my purpose. O, if he will condescend to make me useful in promoting his kingdom, I care not where I perform his work, nor how hard it be. *Behold the handmaid of the Lord; be it unto me according to thy word.*"

The resolution of Mr. and Mrs. Judson, to devote themselves to the service of their Saviour as Missionaries, was not formed in the ardor of youthful enthusiasm. It was not the impulse of an adventurous spirit, panting for scenes of difficulty and danger. They had cherished no romantic views of the missionary enterprise. They had calmly estimated its hazards and its toils. They foresaw what it would cost them, and the issue to which it would probably lead them both. They knew well what they must

do and suffer; and they yielded themselves as willing sacrifices, for the sake of the far distant heathen.

As a proof of this, an extract of a letter from Mr. Judson to Mr. Hasseltine may here be quoted. It is in every view a remarkable document. Its design was, to ask the father's consent to his daughter's marriage, and her consequent departure for India. The letter is alike honorable to the writer and to the parent. An ordinary lover would have solicited the desired consent, by a strong statement of every encouraging consideration, and by throwing the bright tints of hope over the dark clouds which enveloped the future. Mr. Judson resorted to no such artifice. He knew that the case was too solemnly interesting for anything but simplicity and godly sincerity. He knew that the excellent man whom he addressed, was capable of sacrificing his feelings to his duty, and was able to decide the painful question proposed to him, in single hearted submission to his Saviour's will.

After mentioning to Mr. H. that he had offered marriage to his daughter, and that she had "said something about consent of parents," Mr. Judson proceeds thus:

"I have now to ask, whether you can consent to part with your daughter early next spring, to see her no more in this world; whether you can consent to her departure for a heathen land, and her subjection to the hardships and sufferings of a missionary life; whether you can consent to her exposure to the dangers of the ocean; to the fatal influence of the southern climate of India; to every kind of want and distress; to degradation, insult, persecution, and perhaps a violent death. Can you consent to all this, for the sake of Him who left his heavenly home, and died for her and for you; for the sake of perishing immortal souls; for the sake of Zion, and the glory of God? Can you consent to all this, in hope of soon meeting your daughter in the world of glory, with a crown of righteousness, brightened by the acclamations of

praise which shall redound to her Saviour from heathens saved, through her means, from eternal wo and despair?"

Can the enemy of Missions, after reading this letter, accuse Missionaries of ambitious and selfish purposes? Could a man, capable of writing thus, in such circumstances, be actuated by any of the ordinary motives, which govern human actions? Could a father give up a daughter to such an alliance, and such a destiny, from any impulse, inferior to the constraining love of Christ?

The following letter from Miss H. to an intimate friend proves that she had duly estimated the importance and the difficulties of the subject, and had been guided to a decision, after deliberate reflection and earnest prayer to God.

TO MISS L. K.

"Beverly, Sept. 8, 1810.

"I can, but for a moment, turn my thoughts on the dealings of God with *us*. He made us inhabitants of the same town; and living near each other, as we have, no wonder the similarity in the turn of our minds produced strong affection. The same opportunities were afforded, and under the same instructers we obtained our education. We mutually assisted each other in *lightness, dissipation, and vanity*. When God, by his Holy Spirit, convinced *one* of her lost undone condition, her first object was to convince the other. Our convictions were the same. How often did we converse on our awful situation, and mingle our tears for our hardness and stupidity. The fields and groves frequently heard our complaints, the moon and stars in the stillness of evening witnessed our sorrow. Did God leave us to act out the horrid enmity of our hearts? Did he leave us to blaspheme his holy name, and curse the day in which we were born? No. Let our souls be filled with astonishment—he led us to Jesus, the Saviour of sinners! Can we deny that the Saviour appeared to us the chief among ten thousands? Did

we not frequently meet to converse about the things of the kingdom, and eagerly inquire, 'how we could most promote the glory of God?' These facts, my friend, we cannot deny. But where is now that engagedness for God? What have we ever done for him who has so distinguished us? O Lydia, let us weep—let us be deeply affected with our ingratitude in living no more devoted to him. O let us, dear L. now begin, and sacrifice everything that comes in competition with the glory of God, and give our whole selves to him.

"I have ever made you a confidant. I will still confide in you, and beg for your prayers, that I may be directed in regard to the subject which I shall communicate.

"I feel willing, and expect, if nothing in providence prevents, to spend my days in this world in heathen lands. Yes, Lydia, I have about come to the determination to give up all my comforts and enjoyments here, sacrifice my affection to relatives and friends, and go where God, in his providence, shall see fit to place me. My determinations are not hasty, or formed without viewing the dangers, trials and hardships attendant on a missionary life. Nor were my determinations formed in consequence of an attachment to an earthly object; but with a sense of my obligations to God, and with a full conviction of its being a call in providence, and consequently my duty. My feelings have been *exquisite* in regard to the subject. Now my mind is settled and composed, and is willing to leave the event with God—none can support one under trials and afflictions but him. In him alone I feel a disposition to confide.

"How short is time, how boundless is eternity! If we may be considered worthy to suffer for Jesus here, will it not enhance our happiness hereafter? O pray for me. Spend whole evenings in prayer for those who go to carry the Gospel to the poor heathen."

Mr. and Mrs. Judson were married at Bradford, February 5, 1812.

CHAPTER III.

Embarkation—Voyage—Arrival at Calcutta.

On the 6th of February, 1812, Mr. Judson, and Messrs. Samuel Newell, Samuel Nott, Jr. Gordon Hall, and Luther Rice, were ordained, as Missionaries, in the Tabernacle Church, in Salem. On the 19th of February, Messrs. Judson and Newell, with their wives, sailed from Salem, in the brig Caravan, Captain Heard, for Calcutta. The Rev. Mr. Nott and lady, and Messrs. Hall and Rice, sailed for the same port, on the 18th, from Philadelphia, in the ship Harmony, Captain Brown.

The Missionaries were now embarked on their great enterprise. They had, as they supposed, taken a last farewell of their friends on earth; and they were hastening to distant lands, to wear out their lives in teaching the dying idolaters of India the knowledge of that Saviour, who died on Calvary, that whosoever should believe in him might not perish, but have everlasting life. Never were men engaged in a nobler service. Never did benevolence impel men to a more worthy sacrifice of ease, and of all that the heart values in the domestic relations, and in civilized society. If the soul of man is of inestimable worth, and if the Gospel of our Lord Jesus Christ is the only instrument of its recovery and salvation, then does the missionary enterprise surpass, in the importance of its aims, and the benevolence of its motives, every other effort of the human mind. It is not the purpose of this work to advocate, by abstract reasoning, the cause of Missions. The whole argument lies within a narrow compass, and may be well stated in the language of Dr. Johnson, whose gigantic mind was little liable to be affected by the wayward impulses of enthusiasm. "If obedience to the will of God be necessary to happiness, and knowledge of

his will be necessary to obedience, I know not how he that withholds this knowledge, or delays it, can be said to love his neighbour as himself. He that voluntarily continues ignorance, is guilty of all the crimes which ignorance produces; as to him that should extinguish the tapers of a light-house, might justly be imputed the calamities of shipwrecks." *

Mrs. Judson was now afloat on an untried element, which was bearing her rapidly away from her home and kindred. The struggle, in a heart so strong in its affections as hers, must have been severe. We have seen that she had calmly weighed the difficulties and the hazards of the undertaking, and was under the influence of no temporary excitement, nor bold spirit of adventure. She knew well what she must surrender, and the objects which called for the sacrifice, —and she left all, for the sake of her Saviour, and of her perishing fellow men. Why should such disinterested benevolence and heroic firmness fail to obtain the applause of men, who are ready to admire and praise these qualities, when exerted on other occasions and for other objects? Why should the voice of eloquence, and the lyre of the poet, which delight to commemorate the self-denial, and patriotism, and noble daring of the wise and good, be mute, when the Missionary departs on his errand of mercy? The memory of Lady Arabella Johnson has been the recent theme of eulogy, on the spot where Mrs. Judson embarked for India.† In what worthy quality of heart or mind was the Missionary inferior to the accomplished Puritan? How did the arduous enterprise of Mrs. J. in grandeur of aim, generous self-denial, devoted affection, and intrepid courage, fall short of that which has embalmed the memory of

* Boswell's Life of Johnson.

† At the late centennial celebration of the settlement of Salem, in 1628, Judge Story, in his Address, spoke in suitable terms of Lady Johnson, a daughter of the Earl of Lincoln, who accompanied her husband among the first settlers of Salem, and died soon after her arrival.

Lady Johnson? Why, then, should not the Missionary be included in the following tribute to female excellence, as true as it is beautiful?

"In the path of duty, no sacrifice is with them too high, or too dear. The voice of pleasure, or of power, may pass by unheeded; but the voice of affliction, never. The chamber of the sick, the pillow of the dying, the vigils of the dead, the altars of religion, never missed the presence or the sympathies of woman. Timid though she be, and so delicate, that the winds of heaven may not too roughly visit her, on such occasions she loses all sense of danger, and assumes a preternatural courage, which knows not, and fears not, consequences. Then she displays that undaunted spirit, which neither courts difficulties, nor evades them; that resignation, which utters neither murmur nor regret; and that patience in suffering, which seems victorious over death itself." *

The dangers of the ocean are sufficient to intimidate any heart, unless it be fortified with a better armor than that which Horace deemed necessary for the first maritime adventurer.† But Mrs. J. and her companions encountered no other than the usual incidents of a voyage. Some extracts from her journal and letters will be read with interest:

"*Feb.* 18. Took leave of my friends and native land, and embarked on board the brig Caravan, for India. Had so long anticipated the trying scene of parting, that I found it more tolerable than I had feared. Still my heart bleeds. O America, my native land, must I leave thee? Must I leave my parents,

* Judge Story's Address.

† Illi robur et æs triplex
Circa pectus erat, qui fragilem truci
Commisit pelago ratem,
Primus. *Horace L. I. Car. III.*

Sure oak and three fold brass surrounded his heart, who first trusted a frail vessel to the merciless ocean.

Smart's Translation.

my sisters and brother, my friends beloved, and all the scenes of my early youth? Must I leave thee, Bradford, my dear native town, where I spent the pleasant years of childhood; where I learned to lisp the name of my mother; where my infant mind first began to expand; where I entered the field of science; where I learned the endearments of friendship, and tasted of all the happiness this world can afford; where I learned also to value a Saviour's blood, and to count all things but loss, in comparison with the knowledge of him? Yes, I must leave you all, for a heathen land, an uncongenial clime. Farewell, happy, happy scenes,—but never, no, never to be forgotten.

"19. Sea-sick all day, and unable to do anything. My thoughts, more than usual, fixed on divine things. Longed for the enjoyment of God's presence on our passage, that we may be preparing for usefulness in future life. In the night had many distressing apprehensions of death. Felt unwilling to die on the sea, not so much on account of my state after death, as the dreadfulness of perishing amid the waves.

"21. Somewhat relieved from sickness, and able to read a few chapters in the Bible. Never had a greater sense of our obligations to live devoted to God, resulting from his distinguished mercies. Even on the ocean, confined as I am, I find many sources of enjoyment, and feel as happy as when on land, in the midst of my friends.

"*Feb.* 22. O for a heart to live near to God, and serve him faithfully. I need nothing so much as ardent piety. I should feel happy in the consideration of having left my native land, and my father's house, if by making this sacrifice, the kingdom of Christ should be promoted. May it be my great object to live a useful, holy life, and prepare to die a peaceful death.

"27. This day has been regarded by our friends on land as a day of fasting and prayer for the prosperity of this Mission, and I hope the same object

from God in search of happiness from other objects I find it equally necessary to watch and pray, as when surrounded by worldly temptations.

"12. Spent most of the day in reading, and the evening in religious conversation. We conversed much on death, and the probability of our finding an early grave. The subject was solemn and affecting, yet secretly pleasing and consoling. I never felt more willingness to die, or a stronger hope in Christ. Am astonished that I have thought no more of dying, and made no more preparation for death. Resolve to make it the business of each day, to prepare to die.

"*March* 13. Enjoyed more than usual, in secret prayer. Continue to feel impressed with the conversation of last evening, and to realize the importance of living a holy, spiritual life.

"14. Have been reading the Lives of Sir William Jones, and Dr. Doddridge. What a striking difference between the two characters. The former distinguished for his erudition; the latter for his piety. The great object of the one, was evidently the attainment of literary fame, and the applause of man. The other sought chiefly the good of immortal souls, and the approbation of God. Enjoyed much this evening in conversation and prayer. Perhaps some of my friends at home were praying for me; and in answer to their prayers, the Holy Spirit came to animate and comfort my heart. I feel thankful that God has given me an opportunity and inclined my heart, to leave all my friends for a heathen land. I desire no higher enjoyment in this life, than to be instrumental of leading some poor, ignorant heathen females, to the knowledge of the Saviour. To have a female praying society, consisting of those who were once in heathen darkness, is what my heart earnestly pants after, and makes a constant subject of prayer. Resolved to keep this in view, as one principal object of my life.

"*April* 6. Spent the evening in conversing on religious subjects, particularly the difficulty of living a

holy, spiritual life. We resolved to be more watchful over the sins of our hearts, and make greater efforts to live devoted to God. O may these resolutions not be in vain; for our future usefulness depends essentially on our advancement in the divine life. At present I feel that I am a weak Christian indeed, and if only sincere, am willing to be considered the very least in the whole church."

TO HER SISTER.

"At Sea, April 11, 1812.

"I find Mr. Judson one of the kindest, most faithful, and affectionate of husbands. His conversation frequently dissipates the gloomy clouds of spiritual darkness which hang over my mind, and brightens my hope of a happy eternity. I hope God will make us instrumental of preparing each other for usefulness in this world, and greater happiness in a future world."

"*May* 18. Have enjoyed an uncommon degree of peace and comfort, for many days. I do not recollect any period of my life, in which I have, for so long a time, had such constant peace of mind. The last fortnight, I have spent in reading the Scriptures, and works on their authenticity and inspiration. Have gained much clearer views of the Christian religion, its blessed tendency, its unrivalled excellence. Christ appears peculiarly precious, amiable and glorious, as the author of such a religion. Of late, I have had no anxious feelings about my future situation in life, though all before me is so uncertain; but have had a disposition to leave all with my heavenly Father, to do with me as he pleases. I sometimes feel very thankful, that God has called me from my friends and native land, to a land of strangers, of spiritual darkness and death, thereby giving me an opportunity of denying myself those enjoyments, on which I have been too prone to set my heart, and has thereby, I trust, led me to feel more deeply my dependence on him, and choose him for my only portion."

TO MISS L. K.

"At Sea, N. Lat. 9, E. Long. 86.

"My dearest L

"When I reflect on the many sources of enjoyment I have left in my native land; when I think of my home, and the friends of my youth, the idea of having left them *forever*, is exquisitely painful. Yet I have never regretted having left them for the cause of Christ. No, my dear Lydia, in my most gloomy hours, or in the apparent near approach of death, I never have, for a moment, repented my having chosen the rugged, thorny path through which a Missionary must pass, in preference to the smooth and easy life I might have led in my native country. The thought of having acted from a sense of duty, in thus voluntarily quitting my native land, has always been a powerful opiate to calm my fears in the midst of danger, and to induce me to place unlimited confidence in God.

"As it respects my voyage, thus far it has been pleasant. The morning we sailed, I was taken with sea-sickness. I had anticipated the most distressing sensations from this sickness, but was agreeably disappointed; for I felt no worse through the whole, than if I had taken a gentle emetic. I kept my bed for the most of the time for four days. We had a strong, favorable wind the first week we sailed, which carried us into mild, comfortable weather. The change of the weather in so short a time was so great, together with sea-sickness and the want of exercise, that I soon lost all relish for my food. Everything tasted differently from what it does on land, and those things I was the most fond of at home, I loathed the most here. But I soon began to find the real cause of my ill health. It was want of exercise. For sometime we could invent nothing which could give us exercise equal to what we had been accustomed to. Jumping the rope was finally invented, and this we found to be of great use. I began and

jumped it several times in the day, and found my health gradually return, until I was perfectly well. I mention these particulars, that *you*, should you ever go to sea, may escape ill health. I never enjoyed more perfect health in my life than I do now; and I attribute it to my exercising so much.

"We found it exceedingly hot the first time that we crossed the equator. When going round the Cape of Good Hope, we had rough, rainy weather for twenty days. I never knew till then "the dangers of the deep." I never felt before, my entire dependence on God for preservation. Some nights I never slept, on account of the rocking of the vessel and the roaring of the winds. Yet God preserved us—enabled us to trust in him and feel safe. Surely we have every reason to confide in God, and leave it with him to dispose of us as he pleases. We have again crossed the equator, and are within a few days' sail of Calcutta. My heart rejoices at the thought of once more seeing land. Yes, even the thought of seeing the land of strangers and heathenish darkness, produces sensations before unknown. We know not where we shall go, or in what part of the world we shall spend our remaining days. But I feel willing to leave it all with our heavenly Father. I doubt not he will protect us, and place us in that station in which we shall be most useful. I have spent the most of my time, since on the water, in reading. I knew I needed a more intimate acquaintance with the sacred Scriptures; consequently, I have confined my attention almost exclusively to them. I have read the New Testament once through in course, two volumes of Scott's Commentary on the Old, Paley, Trumbull, and Dick, on the Inspiration of the Scriptures, together with Faber and Smith on the Prophecies. I have been much interested in reading these authors on inspiration, on account of my almost total ignorance of the evidences of the divinity of the Scriptures, and I gained fresh evidence of the reality of the Christian religion. O

my dear Lydia, how much enjoyment Christians lose by neglecting to study the Bible. The more we are conversant with it, the more shall we partake of the spirit of its author, and the more we shall feel that this world is not our home, and that we are rapidly hastening to another."

"*May* 24. Sabbath. We have had worship as usual, in the cabin. The subject of the sermon was lukewarmness in religion. I felt that a great part of it was applicable to myself. I am confounded, when I consider the indifference with which I have regarded and treated so great a being as God. How little ardor I have felt in the cause of Christ, and how little zeal have I manifested for his glory. Under the impression of the truths of this sermon, I renewedly commend myself to God, all unholy and polluted as I am, and beg that he will sanctify me, and make me more engaged in his blessed service. We are now near the place of our destination—just ready to enter a strange land, where all are unknown to us, and we to them; and where we shall at once be exposed to the influence of an unhealthy climate. We know not the manner in which we shall be received, nor the place of our final residence. All the future is involved in dark uncertainty. But God is good in bringing us into circumstances, where we are compelled to trust in him. God is everywhere, and is ever ready to hear our cries, and succour us in our distresses."

TO HER SISTER.

"At Sea, June 16.

"My dear Sister A——,

"Instead of beginning to fill your letter immediately after we sailed, I have left it to begin to fill it when our voyage is nearly completed. I have written to mamma and sister E. the particulars respecting my voyage thus far; consequently, it is unnecessary

for me now to say any more. Day before yesterday we came in sight of land, after being out only one hundred and twelve days. We could distinguish nothing on land except the towering mountains of Golconda. Yesterday morning we were nearer land, and could easily discover the trees on the shore. Some appeared to be placed regularly in rows, others were irregular and scattered. The scene was truly delightful, and reminded me of the descriptions I have read of the fertile shores of India—the groves of orange and palm trees. I likewise thought it probable that these shores were inhabited by a race of beings, by nature like ourselves, but who, not like us, are ignorant of the God who made them, and the Saviour who died for them. Yesterday we saw two vessels. One was a large ship, and the captain thought it to be a British man-of-war, as she was lying still till we came up with her. As soon as she hoisted the flag, we found her to be an American. We had high hopes of her being the vessel in which the other Missionaries sailed. With impatience we came up with her. She hailed us, and wished to know our longitude. Our captain asked her name, and where she was from, and to our great disappointment, we found she was not the Harmony. You have no idea how interesting the sight—a vessel at the side of us, so near that we could hear the captain speak—for he was the first person we have heard speak since we sailed, except what belong to the ship. The other was an English vessel, she spoke with us today. We are now at anchor in the Bay of Bengal, and dare not go any farther to night, as we have not yet got a pilot. Everything before us is uncertain. Whether we shall ever again be on land, or where we shall live, is known only to our heavenly Father.

"*Monday.* We have been very anxious this morning to get a pilot. At length a vessel was seen at a distance, and it proved to be a pilot vessel. He has just this moment come on board, with his two servants. One of them is a Hindoo. He exactly answers the

description we have had of those poor benighted creatures. He looks as simple and feminine as you can imagine. What an alteration would a belief in Christianity make in such a degraded creature. If we have a favorable wind, we hope to get to Calcutta to-morrow. O how soon will our labors in the Mission begin! Yet we are happy the time is so near, when we may begin to labor for Christ in a pagan land.

"*Tuesday.* Last night was the most dangerous, and to me, by far the most unpleasant we have had. The navigation here being dangerous, on account of the sand shoals, the pilot came to anchor before dark. The sea was high, and kept the vessel in continual motion. About ten, the mate came down, and told us the cable had parted, and the anchor gone. I thought all hope of our safety was entirely gone, and immediately began to inquire into my preparedness for an entrance into another world. The thought of being shipwrecked was exceedingly distressing; and I could not but think the providence of God would preserve us, on account of this infant Mission. In him I confided, and he preserved us. They got the ship under way; and the pilot being well acquainted with the shoals, we met with no difficulty. I slept none at all, in consequence of the continual noise, and profane language on deck. The captain has never used any profane language since we have been with him; but the pilot, much more than we have ever heard before. The scene is now truly delightful. We are sailing up the river Hoogly, a branch of the Ganges, and so near the land, that we can distinctly discover objects. On one side of us are the Sunderbunds—[islands at the mouth of the Ganges.] The smell which proceeds from them is fragrant beyond description. We have passed the mango trees, and some large brick houses.

"*Wednesday.* I have never, my dear sister, witnessed or read anything so delightful as the present scene. On each side of the Hoogly, where we are now passing, are the Hindoo cottages, as thick togeth-

er as the houses in our seaports. They are very small, and in the form of hay-stacks, without either chimneys or windows. They are situated in the midst of trees, which hang over them, and appear truly romantic. The grass and fields of rice are perfectly green, and herds of cattle are everywhere feeding on the banks of the river, and the natives are scattered about, differently employed. Some are fishing, some driving the team, and many are sitting indolently on the banks of the river. The pagodas we have passed, are much handsomer and larger than the houses. Notwithstanding the scene is so pleasant, on account of the works of nature, yet it is truly melancholy when we reflect, that these creatures, so numerous, so harmless, have immortal souls, and like us are destined to the eternal world—and yet have none to tell them of Christ. I suppose the natives that live on these shores, for many miles, have never seen a Missionary. I should be happy to come and live among them, in one of their little houses, if it was as large a field for usefulness as some others. There are many elegant English seats near the shore. We are within four or five miles of Calcutta. When we get there I will write you again. O what reason have we to be thankful, for so pleasant, so prosperous a voyage. There is seldom a voyage so short as ours—we have not yet been out four months. I hope God will make us useful, and keep us near to himself."

"Well, Abigail, here we are safe in Calcutta harbour, and almost stunned with the noise of the natives. Mr. Judson has gone on shore, to find a place for us to go. This city is by far the most elegant of any I have ever seen. Many ships are lying at anchor, and hundreds of natives all around. They are dressed very curiously with white, hanging loosely over their shoulders. But I have not time to describe anything at present. We have plenty of fruit on board. The bananas are a very delicious fruit; they taste much like a rich pear.

"Thursday. Rode out and had a sail on Sandy Bay, with Mr. Ellis and family. Mr. Ellis, Mr. Tyler, and myself, rowed the boat, and we had a very fine time. Mr. Ellis is a very good oarsman, and he and Mr. Tyler rowed against each other, alternately, for about an hour, to see which could pull the longest and hardest. Mr. Ellis, however, pulled the longest and hardest, and Mr. Tyler was obliged to give up. We had a very pleasant sail, and I was very much pleased with the exercise. We had a very fine breeze, and we sailed very rapidly. We landed at Mr. Ellis's, and he and family went to church, and we went to our lodgings, and I read and wrote until dinner time. We had a very good dinner, and I felt very much like eating it. We then walked out to the old fort to hear the band play, and we had a very pleasant time. We then walked home, and I read and wrote until tea time. We had a very good tea, and I felt very much like eating it. In the evening, I read and wrote until bed time. We had family prayers, and I read the 103d Psalm, and prayed from the 1st verse of the 103d Psalm. We then retired to our beds, and I felt very much like sleeping. I felt very much like sleeping all night, but I did not sleep very well. I felt very much like sleeping all night, but I did not sleep very well. I felt very much like sleeping all night, but I did not sleep very well

CHAPTER IV.

Difficulties with the Bengal Government—Mr. and Mrs. Judson and Mr. Rice become Baptists.

On the 18th of June, 1812, the Missionaries landed at Calcutta, where they were met and welcomed to India, by the venerable Dr. Carey. He immediately invited them to Serampore, to reside in the mission family, until the other Missionaries, in the Harmony, should arrive.* They accordingly stayed one night in Calcutta, and the next morning, they took a boat, and went up the river, fifteen miles, to Serampore. Here they were received with the utmost kindness by the mission family. Mrs. J. speaks, in warm terms, of the piety, industry, economy, and order, which distinguished the operations at that great missionary establishment. Messrs. Carey, Marshman, and Ward, then resided there with their families. Dr. Carey was employed in translating the Scriptures; Dr. Marshman, his wife, and son, taught a male and female school. Mr. Ward superintended the extensive printing establishment.

The following letter of Mrs. J. contains some interesting particulars:

TO HER SISTER.

"Serampore Mission-House.

"I have left your letter, my dear sister M. until the last, to continue my narrative to the family. I concluded A's with saying, Captain Heard had just invited us to go to his house. Mr. Judson came on board with an invitation from Dr Carey to spend the night with him. I got into a palankeen—Mr. Judson walked to the house. It was with considerable fear I rode,

* The Harmony arrived six weeks after the Caravan.

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appeared to be about ten years of age. The procession were dressed in uniform, with large branches of flowers, and instruments of music. The Hindoos are frequently married when children, the contract being made by their parents. In the afternoon, we left Calcutta, for Serampore, having previously received an invitation from the Missionaries to reside with them, until our brethren arrive. We were met at the water side by Messrs. Marshman and Ward, who led us to the house, and introduced us to their wives. They received us very cordially. The school kept by Mrs. Marshman consists almost entirely of the children belonging to the mission, and European young ladies. They are taught various kinds of needle-work, embroidery, &c. and study the languages. Mrs. Marshman's eldest daughter, fourteen years of age, reads and writes Bengalee and English; and has advanced some way in Latin, Greek, and Hebrew. The three families live in separate houses, but all eat together, in a large hall in the mission-house. The bell rings at five in the morning, for the boys to arise for school. Again at eight, for breakfast. Immediately after breakfast, we all assemble in the chapel, for prayers. Begin with singing a hymn, in which most of the children join; read a chapter in the Bible, and conclude with prayer. On the Sabbath, they have worship in English, from eleven till one: In Bengalee, for the natives, in the afternoon, and in English again in the evening. Monday evening they have a religious conference for the native brethren and sisters. Tuesday morning an hour is spent in explaining passages of Scripture. Thursday and Saturday evenings, in conference meetings. These Missionaries are eminently pious as well as learned. The garden is as far superior to any in America, as the best garden in America is to a common farmer's. It consists of several acres, under the highest state of cultivation. Fruits of various kinds, plants, flowers and vegetables, grow here in great abundance. The pine-apple grows on a low bush, the plantain on

a tall stalk, and the cocoa-nut on a high tree, resembling our pine tree.

"The third day after we came here, there was a celebration of the worship of Juggernaut. We went about ten in the morning. The immense multitude of natives assembled on the occasion, and the noise they made, answered to the account Buchanan gave. The idol was set on the top of a stone building. He is only a lump of wood, his face painted with large black eyes, and a large red mouth. He was taken from his temple, and water poured on him to bathe him. This is introductory to a more solemn act of worship, which will be performed a fortnight hence. After these poor deluded creatures had bathed their god, they proceeded to bathe themselves. Poor, miserable, deluded beings, they know not what they do. O Mary! the inhabitants of America know nothing of poverty, slavery and wretchedness, compared with the natives of India. So very numerous, they cannot get employ; and when they do, they are treated by Europeans like beasts more than like men. Many of them die for the want of nourishment. Add to all this, they are ignorant of the only way of salvation. Who would not pity the poor heathen, and rejoice to contribute their mite to relieve some of their distresses!"

After they had been here about ten days, Messrs. Judson and Newell were summoned to Calcutta, and an order of the government was read to them, requiring them immediately to leave the country, and return to America. The government of India, at that time, were resolutely opposed to missions. Their motives we need not now canvass. The charter of the East India Company, which was renewed in 1813, was so amended in its passage through Parliament, by the zealous exertions of Wilberforce, Smith, Thornton, Fuller, and other friends of Christ in Great Britain, as to secure toleration for missionary efforts. The British possessions in the East were

constituted an Episcopal See, and placed under the superintendence of a Bishop, and three Archdeacons. The Rev. Dr. Middleton was the first Bishop, and was succeeded by Bishop Heber, who has since died. It is just to say, that a great change of feeling has taken place among the officers of government, and the European residents in India. Their fears concerning the effects of missionary operations have subsided, and they are disposed to favor and promote them.

This order was a very alarming and distressing one. The thought of returning, without accomplishing, in any degree, their object, was insupportable. The instructions of the Board of Commissioners, when they left America, directed them to fix the seat of their mission in the Burman empire, unless circumstances should render it inexpedient to attempt it. All the Missionaries, however, thought it impracticable to establish a mission there. The despotic character of the government, and the failure of all previous attempts to introduce the Gospel into that empire, induced them to renounce the idea of a Burman mission. Mr. Nott, in a letter to a friend, said, "The Burman empire seems at present out of the question." Mrs. Newell, in her journal, July 16, 1812, says: "We cannot feel that we are called in providence to go to Burmah. Every account we have from that savage, barbarous nation, confirms us in our opinion, that the way is not prepared for the spread of the Gospel there." They therefore petitioned for leave to go to the Isle of France, which was granted; and Mr. and Mrs. Newell sailed about the 1st of August. As the vessel could accommodate but two passengers, Mr. and Mrs. Judson remained in Calcutta two months longer. They were entertained with the most liberal hospitality, at the house of Mr. Rolt, an English gentleman; and the treatment which they received from other Christian friends was kind and soothing to their feelings, amid their difficulties.

About this time, Mrs. Judson wrote the following letter to her sisters:

"Calcutta, Aug. 23, 1812.

"My dear Sisters,

"A melancholy pleasure pervades my mind, when I take up my pen to address those whom I love, and whom I never expect to meet again in this world. When thinking of my friends and much loved native land, I frequently join with Ossian in saying, 'There is a joy in *grief*, when peace dwells in the breast of the sad.' Grief for the deprivation of my friends, I love to indulge; and I find every such indulgence binds them more closely to my heart. Can I forget thee, O my country? Can I forget the scenes of childhood, and the more endearing scenes of riper years? Can I forget the parental roof, sisters, companions, and associates of my life? No, never! Never, till this pulse ceases to beat, this heart to feel. Yet, my dear girls, think not, that I am *habitually* melancholy, or regret having left my native land. I never was happier, never was more cheerful, and never more satisfied in having engaged in my arduous undertaking."

The following paragraph, from the same letter, is quoted here, because the opinion of Mrs. Judson, on the subject referred to, is entitled to much weight, and applies, with equal force, to almost every heathen country:

"Good female schools are extremely needed in this country. I hope no Missionary will ever come out here, without a wife, as she, in her sphere, can be equally useful with her husband. I presume Mrs. Marshman does more good in her school than half the ministers in America."

An event occurred, at this time, which it is necessary to state. Mr. and Mrs. Judson, and Mr. Rice, whose minds were led, during the voyage from America, to a consideration of the subject of baptism, became convinced, soon after their arrival in India, that

Anti-Jacobin, or French Revolutionary conspiracy." The Anti-Jacobin Review, which was established in 1798 for the purpose of exposing the Revolutionary conspiracy, was published in London by Messrs. Hatchard and Wright, and Robert Ker Porter was the first editor. Mr. Porter was a man of great talent, and was well known as a painter of historical subjects. He was also a man of great piety, and was a Christian in the fullest sense of the word. He was a member of the Church of England, and was a great friend of the Rev. Dr. Hawker, of Plymouth, who was a man of great piety and talent, and was well known as a great preacher and author. Mr. Porter was a great friend of the Rev. Dr. Hawker, and was a great admirer of his talents and piety. Mr. Porter was a great admirer

and cold-blooded, in the red corpuscles, and fibrinoplastic substance of the blood, in the muscles, and in the nerves. The chemical composition of the blood is very complex, and it is not yet known how it is formed, or how it is changed in the circulation. The blood is the fluid in which the tissues of the body are formed, and it is also the fluid which is to be purified by the action of the lungs, the liver, the kidneys, and the skin. The blood is composed of a liquid, called the liquor sanguinis, in which are floating the red corpuscles, and the fibrinoplastic substance. The liquor sanguinis is composed of water, and of a number of substances, of which albumen is the principal one, and which are called the albuminous substances. The red corpuscles are composed of a substance called hæmoglobin, which is a combination of a substance called globulin, with a substance called hæmatin, which is a combination of a substance called hæmatoxylin, with a substance called hæmatinic acid, which is a combination of a substance called hæmat

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of Mr. Hunter, the train immediately fell into the hands of the Indians, who killed and scalped the whole party, except Mr. Hunter, who was carried off by the Indians, and sold to the French, who carried him to Canada, where he was kept remaining for further orders, from the Indians, who had taken him prisoner, and sold him to the French, who had carried him to Canada, and kept him there, until he was ordered to be sent to Detroit, where he was kept, until he was sent to the Spanish, and, after a long time, he was sent to Mobile, and from there he was sent to Pensacola, and from there he was sent to Havana, and from there he was sent to Spain, and from there he was sent to Amsterdam, and from Amsterdam to the port of Bordeaux, and from Bordeaux, he was sent to Bayonne, and from Bayonne he was sent to Paris, and from Paris he was sent to Calais, and from Calais he was sent to London, and from London he was sent to Bristol, and from Bristol he was sent to Liverpool, and from Liverpool he was sent to Dublin, and from Dublin he was sent to Liverpool, and from Liverpool he was sent to Bristol, and from Bristol he was sent to London, and from London he was sent to Calais, and from Calais he was sent to Paris, and from Paris he was sent to Bayonne, and from Bayonne he was sent to Bordeaux, and from Bordeaux he was sent to Amsterdam, and from Amsterdam he was sent to Spain, and from Spain he was sent to Havana, and from Havana he was sent to Pensacola, and from Pensacola he was sent to Mobile, and from Mobile he was sent to Detroit, and from Detroit he was sent to Canada, and from Canada he was sent to Detroit, and from Detroit he was sent to Fort Pitt, and from Fort Pitt he was sent to Philadelphia, and from Philadelphia he was sent to Lancaster, and from Lancaster he was sent to Philadelphia, and from Philadelphia he was sent to Fort Pitt, and from Fort Pitt

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but in the instances of the Sun and Moon the observed Cusp differs from the Cusp calculated by the Tables, and the Cusp of the Moon differs from the Cusp of the Sun, and the Cusp of the Sun differs from the Cusp of the Moon

Ariz. Mr. Richardson was the successor of Mr. Marcy in the office of secretary of war, and was a native of Massachusetts, but had been a member of congress from Illinois, and was a man of great ability and high character. Mr. Dobbin was a native of North Carolina, and had been a member of congress from that state. Mr. Hamilton was a native of South Carolina, and had been a member of congress from that state. Mr. Thompson was a native of Kentucky, and had been a member of congress from that state. Mr. Campbell was a native of Tennessee, and had been a member of congress from that state. Mr. Guthrie was a native of Kentucky, and had been a member of congress from that state. Mr. Ewing was a native of Ohio, and had been a member of congress from that state. Mr. Stanton was a native of Ohio, and had been a member of congress from that state. Mr. Bliss was a native of New York, and was the son-in-law of President Taylor. Mr. Clifford was a native of Maine, and had been a member of congress from that state. Mr. Toucey was a native of Connecticut, and had been a member of congress from that state. Mr. Black was a native of Pennsylvania, and had been a member of congress from that state. Mr. Holt was a native of Kentucky, and was a man of great ability and high character. Mr. Bancroft was a native of Massachusetts, and was a man of great ability and high character. Mr. Cushing was a native of Massachusetts, and was a man of great ability and high character. Mr. Bates was a native of Virginia, and was a man of great ability and high character. Mr. Speed was a native of Kentucky, and was a man of great ability and high character. Mr. Stanton was a native of Ohio, and was a man of great ability and high character. Mr. Wilson was a native of Massachusetts, and was a man of great ability and high character. Mr. Harlan was a native of Iowa, and was a man of great ability and high character. Mr. Dennison was a native of Ohio, and was a man of great ability and high character. Mr. Chase was a native of Ohio, and was a man of great ability and high character. Mr. Fessenden was a native of Maine, and was a man of great ability and high character. Mr. Pomeroy was a native of Kansas, and was a man of great ability and high character. Mr. Ashley was a native of Ohio, and was a man of great ability and high character. Mr. Sherman was a native of Ohio, and was a man of great ability and high character. Mr. Wade was a native of Ohio, and was a man of great ability and high character. Mr. Chandler was a native of Michigan, and was a man of great ability and high character. Mr. Harlan was a native of Iowa, and was a man of great ability and high character. Mr. Dennison was a native of Ohio, and was a man of great ability and high character. Mr. Chase was a native of Ohio, and was a man of great ability and high character. Mr. Fessenden was a native of Maine, and was a man of great ability and high character. Mr. Pomeroy was a native of Kansas, and was a man of great ability and high character. Mr. Ashley was a native of Ohio, and was a man of great ability and high character. Mr. Sherman was a native of Ohio, and was a man of great ability and high character. Mr. Wade was a native of Ohio, and was a man of great ability and high character. Mr. Chandler was a native of Michigan, and was a man of great ability and high character.

[1] Mr. Marcy, secretary of war, resigned, and was succeeded by Mr. Dobbin, who was succeeded by Mr. Hamilton, who was succeeded by Mr. Thompson, who was succeeded by Mr. Campbell, who was succeeded by Mr. Guthrie, who was succeeded by Mr. Ewing, who was succeeded by Mr. Stanton, who was succeeded by Mr. Bliss, who was succeeded by Mr. Clifford, who was succeeded by Mr. Toucey, who was succeeded by Mr. Black, who was succeeded by Mr. Holt, who was succeeded by Mr. Bancroft, who was succeeded by Mr. Cushing, who was succeeded by Mr. Bates, who was succeeded by Mr. Speed, who was succeeded by Mr. Stanton, who was succeeded by Mr. Wilson, who was succeeded by Mr. Harlan, who was succeeded by Mr. Dennison, who was succeeded by Mr. Chase, who was succeeded by Mr. Fessenden, who was succeeded by Mr. Pomeroy, who was succeeded by Mr. Ashley, who was succeeded by Mr. Sherman, who was succeeded by Mr. Wade, who was succeeded by Mr. Chandler.

ment of Red River Indians to Washington, Minnesota, and Dakota Territories, and to the Indian country west of the Mississippi River, and for the support of a school among the Indians of said country, and for the support of a school among the Indians in the District of Washington. This report is made in pursuance of the requirements of the act of March 3, 1869, and contains a full and complete statement of the operations of the Department of the Interior for the year ending June 30, 1869, accompanied by the necessary tables, showing the condition of the various Indian tribes, the number of Indians in the United States, the number of Indian agents, and the number of Indian schools, and the number of pupils in attendance at the same.

Western Bank Note Co. Chicago, Illinois, for printing 1,000 copies of the report of the Commissioner of Internal Revenue, for the year ending June 30, 1869, in accordance with the act of March 3, 1869, and for the 1,000 copies of the report of the Commissioner of Indian Affairs, for the year ending June 30, 1869, in accordance with the act of March 3, 1869, and for the 1,000 copies of the report of the Commissioner of Agriculture, for the year ending June 30, 1869, in accordance with the act of March 3, 1869, Chicago, Illinois, for the year ending June 30, 1869.

Miscellaneous Expenses, Public Printing and Binding, and Public Buildings and Grounds, for the year ending June 30, 1869, which have already been reported to the House of Representatives, in compliance with the act of March 3, 1869, and which are now reported to the Senate, in compliance with the act of March 3, 1869, for the year ending June 30, 1869, for the Executive, or Civil, Military, and Naval Departments, for the year ending June 30, 1869, for the Legislative, Executive, and Judicial Expenses of the Government

that would be found in great abundance in undisturbed forests. The Tiger, Leopard, Bear, Wild Dog, Jungle Cat, Wild Boar, Sambhar, Chital, Barking Deer, Nilgai, Chinkara, Ibex, Tahr, Gaur, Wild Buffalo, Wild Ass, Wild Sheep

ing, from difficulties, we are not able to affirm it, but we have reason to believe it is true. The Dutch, however, have a very high opinion of the Chinese, and have long been in the habit of employing them in their service, and they have brought several into Nagasaki, and taken them to Batavia, where they have found them very useful. The Chinese are very fond of money, and are very industrious, and are very fond of their country, and are very fond of their friends, and are very fond of their relations, and are very fond of their children, and are very fond of their wives, and are very fond of their parents, and are very fond of their brothers, and are very fond of their sisters, and are very fond of their cousins, and are very fond of their uncles, and are very fond of their aunts, and are very fond of their nephews, and are very fond of their nieces, and are very fond of their grandfathers, and are very fond of their grandmothers, and are very fond of their great grandfathers, and are very fond of their great grandmothers, and are very fond of their great great grandfathers, and are very fond of their great great grandmothers, and are very fond of their great great great grandfathers, and are very fond of their great great great grandmothers, and are very fond of their great great great great grandfathers, and are 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the Medical Department of the Hospital, and Professor of Medicine in the Medical School, Dublin. He is a member of the Royal Academy of Medicine in Ireland, and of the Medical Society of Dublin, and President of the Medical Society of Leinster, and President of the Medical Society of Ireland. He is the author of a work on the Diseases of the Heart, and of a work on the Diseases of the Chest, and of a work on the Diseases of the Lungs, and of a work on the Diseases of the Kidneys, and of a work on the Diseases of the Liver. He is author of the Medical Articles in the Encyclopædia Britannica, and of the Medical Articles in the Encyclopædia Metropolitana, and of the Medical Articles in the Encyclopædia Londinensis, and of the Medical Articles in the Encyclopædia Perthensis. He is author of a work on Medicine, and of a work on Medical Jurisprudence, and of a work on Medical Botany, and of a work on Medical Chemistry, and of a work on Medical Electricity, and of a work on Medical Electricity and Galvanism, and of a work on Medical Electricity and Galvanism, and of a work on Medical Electricity and Galvanism

CHAPTER V.

Mr. and Mrs. Judson and Mr. Rice sail for the Isle of France—Mrs. Newell's death—Mr. Rice sails for America—Mr. and Mrs. Judson sail for Madras—Arrival at Rangoon.

THE Bengal government were offended by the stay of the Missionaries at Calcutta, supposing, probably, that they intended to remain in Bengal.

"They accordingly," says Mrs. Judson,* "issued a most peremptory order for our being sent immediately on board one of the Honorable Company's vessels, bound to England. A petty officer accompanied Messrs. Rice and Judson to their place of residence, and requested them not to leave it without permission. We saw our names inserted in the public papers as passengers on board a certain ship, and now there appeared very little hope of our escape. Mr. Rice and Mr. Judson, however, soon ascertained that a ship would sail for the Isle of France, in two days. They applied for a pass from the chief magistrate, but were refused. They communicated to the captain of the ship their circumstances, and asked if he would venture to take them on board without a pass. He replied that he would be neutral; that there was his ship, and that they might do as they pleased.

"With the assistance of the gentleman in whose house we were residing, we obtained coolies (porters) to convey our baggage, and, at twelve o'clock at night, we embarked, though the gates of the dock-yards were closed, and the opening of them at that time of night quite contrary to the regulations of the Company. The next morning the ship sailed. She had proceeded down the river for two days, when a government despatch arrived, forbidding the

* Burman Mission, pp. 18, 19.—Messrs. Nott and Hall obtained a passage for Bombay, and sailed thither about November 20.

[illegible] of the Ecclesiastical Commissioners, and the Bishop of Chichester, [illegible]

part of the mound was hastily collected and so placed that the fire could be easily kindled. The Romans had no idea of the use of the bellows; they had no means of blowing the fire except by the breath, and this was done by the mouth of a boy who was placed for the purpose in the furnace.

Before the work commenced, an incident occurred which was thought to be a very bad omen. The Romans had a custom of sacrificing a bull to the god of the furnace, and the victim was placed upon the altar, when it broke its fetters and escaped from the altar of Vesta, and succeeded in a hundred yards or more before it was caught. The priests said that the bull was not a fit victim, and that the god was angry with them for having chosen it. The Romans were very superstitious, and they were very much frightened at this omen. The priests said that the god was angry with them because they had not sacrificed a human victim, and they had to do so. The victim was a young man who was a Gaul by birth, and who had been a slave in Rome for many years. He was placed upon the altar, and was sacrificed to the god of the furnace, and the work was then commenced. The Romans had no idea of the use of the bellows; they had no means of blowing the fire except by the breath, and this was done by the mouth of a boy who was placed for the purpose in the furnace. The work was carried on night and day, and it was finished in a few days. The statue was then

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[illegible]

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$$\frac{\partial \rho}{\partial t} + \nabla \cdot (\rho \mathbf{v}) = 0 \tag{1.1}$$

$$\rho \frac{\partial \mathbf{v}}{\partial t} + \rho (\mathbf{v} \cdot \nabla) \mathbf{v} = \mathbf{f} - \nabla p + \mu \nabla^2 \mathbf{v} \tag{1.2}$$

$$\frac{\partial \rho}{\partial t} + \nabla \cdot (\rho \mathbf{v}) = 0 \tag{1.1}$$

$$\rho \frac{\partial \mathbf{v}}{\partial t} + \rho (\mathbf{v} \cdot \nabla) \mathbf{v} = \mathbf{f} - \nabla p + \mu \nabla^2 \mathbf{v} \tag{1.2}$$

"I have felt a little revived of late, and long more than ever to get settled among the heathen, and begin to do something for the cause of Jesus. I feel that I have been too worldly minded, too much concerned about my own comfort and convenience, and too indolent, since I have been engaged in my great undertaking. Resolved, through divine grace, to be more concerned for the prosperity of Zion, and to improve my time more diligently than I have ever done.

"*April* 10. Have just returned from Harriet's grave—not able to visit it before, on account of the distance. The visit revived many painful, solemn feelings. But a little while ago, she was with us on board ship, and joined us daily in prayer and praise. Now her body is crumbling to dust, in a land of strangers, and her immortal spirit has doubtless joined the company of holy spirits around the throne, where she can sing in much more exalted strains, than when a prisoner here below. I was struck on beholding a large cross in the centre of the cemetery, higher than any of the grave stones. This reminded me of the triumph of the cross over death and the grave, a triumph in which every saint will at last partake, and be crowned with eternal life. O how animating the thought, that Jesus has himself entered the grave, and opened a path to eternal glory. He is with his disciples when they enter the gloomy passage. He was with my dear departed sister. O may he be with me.

"23. I am astonished to find my thoughts so vain and worldly, when I have so little connexion with the world. Alas, I can do nothing of myself. I cannot, in my own strength, subdue one sinful feeling, or even think a good thought. But I see one who is able to do all things. Yes, blessed Saviour, thy blood cleanseth from all sin, and if thou wilt, thou canst make me clean. Vile and guilty as I am, on thee I hang all my hopes; to thee I come for pardoning and sanctifying grace. O reject me not, cast

settled. How happy should I feel, to spend one evening at home, and give you an account of the scenes through which we have passed. But that happiness I do not expect to enjoy. I often look at death with very animating feelings. Then I hope to meet all my friends, to be no more separated. Let us, my sisters, live near to God, and make it our only business to promote his glory. Then we shall be prepared for a happy meeting, and the trials through which we have passed in this life will only heighten our felicity."

"*May* 6. Have been distressed for some days, on account of the gloomy prospect before us. We have engaged a passage to Madras, and expect soon to embark, not knowing what may befall us there. We shall probably meet with great difficulties and trials; and we know not to what part of the world we shall have next to direct our course. Everything respecting our little mission is involved in uncertainty. I find it hard to live by faith, and confide entirely in God, when the way is dark before me. But if the way were plain and easy, where would be the room for confidence in God? Instead, then, of murmuring and complaining, let me rejoice and be thankful that my Heavenly Father compels me to trust in him, by removeing those things, on which we are naturally inclined to lean. I daily feel my unfitness for the great work, which I have undertaken, and hope that God is making use of these trials to fit me for future life among the heathen. O, if our trials may be then sanctified, we will rejoice; nor in all thy chastisements, O blessed Jesus, will we wish to have the rod removed, until thou hast effectually subdued us to thyself."

Among the English soldiers on the island, was one pious man, who became very strongly attached to the Missionaries. His piety and his zeal for the welfare of his fellow soldiers furnish an instructive example to other Christians. Mrs. J. thus describes him:

$$\begin{aligned}
\mathbf{x}_{\mathrm{ML}} &= \frac{1}{N}\sum_{n=1}^{N}\mathbf{x}_n \\
\boldsymbol{\Sigma}_{\mathrm{ML}} &= \frac{1}{N}\sum_{n=1}^{N}(\mathbf{x}_n-\mathbf{x}_{\mathrm{ML}})(\mathbf{x}_n-\mathbf{x}_{\mathrm{ML}})^{\mathrm{T}}
\end{aligned}$$

Ce qui est vrai pour le système de Ptolémée l'est pour tout système de cette sorte. Il ne peut y avoir de système de cette sorte qui ne puisse rendre compte des mouvements des astres

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has obtained a knowledge of things past, present, and to come, through one kulpu, who can make himself invisible, and go where he pleases, and who has attained to complete abstraction, will enjoy absorption.*

"Those who perform works of merit, are admitted to the heavens of the different gods, or are made kings, or great men on earth; and those who are wicked, are born in the forms of different animals, or consigned to different hells. The happiness of these heavens is wholly sensual.

"The Boodhists believe, that at the end of a kulpu, the universe is destroyed. To convey some idea of the extent of this period, the illiterate Cingalese use this comparison; if a man were to ascend a mountain nine miles high, and to renew these journeys once in every hundred years, till the mountain were worn down by his feet to an atom, the time required to do this, would be nothing to the fourth part of a kulpu.

"Boodh, before his exaltation, taught his followers, that after his ascent, the remains of his body, his doctrine, or an assembly of his disciples, were to be held in equal reverence with himself. When a Cingalese, therefore, approaches an image of Boodh, he says, 'I take refuge in Boodh; I take refuge in his doctrine, I take refuge in his followers.'

"There are five commands delivered to the common Boodhists; the first forbids the destruction of animal life; the second forbids theft; the third adultery; the fourth falsehood; the fifth the use of spirituous liquors. There are other commands for the superior classes, or devotees, which forbid dancing,

* The Hindoo idea of absorption is, that the soul is received into the divine essence; but as the Boodhists reject the doctrine of a separate Supreme Spirit, it is difficult to say what are their ideas of absorption. Dr. Buchanan says, (A. Researches, vol. vi. p. 180) Nigban "implies (that is, among the Burmans) exemption from all the miseries incident to humanity, but by no means annihilation."

dead with many ceremonies, especially the bodies of the priests."*

The religion of Burmah, then, is, in effect, *atheism*, and the highest reward of piety, the object of earnest desire and unwearied pursuit, is annihilation. How wretched a system is this; how devoid of adequate motives to virtue; and how vacant of consolation! O how must every humane heart, and much more every Christian, desire, that the pure and glorious Gospel may shed its light upon this gross darkness!

Language.—The Burman language is peculiar to itself. We cannot know what affinity it has to some of the Indo-Chinese languages, which are not yet investigated; but it is essentially different from the Sanscrit, the parent of almost all the languages of India Proper, and indeed from every language, that has yet come under the observation of Europeans. This is the common language of the country, for colloquial and other ordinary purposes; though in some of the provinces other dialects are, to some extent, spoken.

It is a very difficult language; and it cost Mr. Judson, though he possessed an uncommon aptitude for the acquisition of languages, the labor of several years, before he was able to speak and write it with ease. His difficulties, however, were peculiarly great, as there were no grammars, nor dictionaries, nor other aids, to facilitate his progress.

The character in common use appears to the eye of an American, to be a series of circular marks. Hence it has been called the *Round O Language.* The following specimen has been engraved for this work.

* Ward's View of the History, Literature and Religion of the Hindoos, vol. ii. pp. 387—393.

other nations, the wickedness of their lives, together with the plausibility of their own religious tenets, make a formidable appearance in the way of their receiving the strict requirements of the Gospel of Jesus. But all things are possible with God, and he is our only hope and confidence. He can make mountains become valleys, and dry places streams of water."

In August, Mr. Carey, his wife and children, embarked in a brig for Ava, having his furniture, medicine, wearing apparel, &c. on board. The brig upset in the river, and Mrs. Carey, two children, all the women servants, and some of the men servants who could not swim, were drowned. Mr. Carey endeavoured to save his little boy, three years old, but finding himself sinking, he was obliged to aban don the child.

Mr. J. and his wife were thus left without any Christian friends; but they proceeded diligently in their studies, enjoying the presence of God, and feeling an unceasing persuasion that they were in the path of duty. Mrs. J. wrote thus to a friend:

"As it respects ourselves, we are busily employed all day long. I can assure you that we find much pleasure in our employment. Could you look into a large open room, which we call a verandah, you would see Mr. Judson bent over his table, covered with Burman books, with his teacher at his side, a venerable looking man in his sixtieth year, with a cloth wrapped round his middle, and a handkerchief round his head. They talk and chatter all day long, with hardly any cessation.

"My mornings are busily employed in giving directions to the servants—providing food for the family, &c. At ten my teacher comes, when, were you present, you might see me in an inner room, at one side of my study table, and my teacher the other, reading Burman, writing, talking, &c. I have many more interruptions than Mr. Judson, as I have the

Consider the problem of finding the shortest path between two points on a plane. Intuitively, this problem can be solved by genetically breeding a population of ever-shorter paths between the two points. However, this problem can also be solved by ordinary methods. Mathematically, the problem can also be solved by the ordinary method of differentiation. Thus, this problem is not a good problem for the application of the method of genetic breeding. However, it is a good problem for illustrating the method of genetic breeding because the solution is well known and easy to calculate.

Given a randomly chosen initial path between the two points, the method of genetic breeding will breed a population of ever-shorter paths between the two points until it produces a path that is the shortest path between the two points. The method of genetic breeding does not guarantee that the path it produces is the shortest path between the two points. However, the method of genetic breeding does produce a path that is very close to the shortest path between the two points.

[illegible]

CHAPTER VIII.

Letters of Mrs. Judson—Birth and Death of a Son—Arrival of Mr. and Mrs. Hough.

The following letters, written by Mrs. Judson to her family, contain a statement of several interesting incidents:

"Rangoon, Sept. 26, 1815.

"My dear Parents, Sisters, and Brother,

"Many months have passed since I attempted to write you, owing entirely to the great improbability of letters reaching you during the continuance of the war. But as we have lately heard that this unhappy contest has ended, and that peace is again restored, I am once more induced to take up my pen, though I shall be able to write but a few lines. Goodness and mercy still follow us, still the protecting hand of our Heavenly Father is held out for our assistance; and though we have seen days and nights of affliction, we experience the fulfilment of this promise, *Lo, I am with you.* In my last, I gave you a general account of events from our arrival here to that date. In a month or two from that date, I embarked for Madras, to procure medical assistance, and hoping a change of air would conduce to the restoration of my health. I was obliged to leave Mr. Judson here alone, without a single associate to animate him in his arduous work. We did not think it his duty for him to leave the mission, if I could possibly go alone. But though I was separated from him, and felt for the first time in my life that I was entirely alone in this wide world, yet I could not but trace the kind dealings of God in inclining every one with whom I had any concern, to favor and assist me in my way. The Viceroy gave me an order to take a woman with me, free from

Figure 1.1 Two-dimensional data set with two classes.

Figure 1.2 Three-dimensional data set with two classes.

Figure 1.3 Four-dimensional data set with two classes.

Figure 1.4 Five-dimensional data set with two classes.

Figure 1.5 Six-dimensional data set with two classes.

Figure 1.6 Seven-dimensional data set with two classes.

Figure 1.7 Eight-dimensional data set with two classes.

Figure 1.8 Nine-dimensional data set with two classes.

Figure 1.9 Ten-dimensional data set with two classes.

Figure 1.10 Eleven-dimensional data set with two classes.

Figure 1.11 Twelve-dimensional data set with two classes.

Figure 1.12 Thirteen-dimensional data set with two classes.

Figure 1.13 Fourteen-dimensional data set with two classes.

Figure 1.14 Fifteen-dimensional data set with two classes.

Figure 1.15 Sixteen-dimensional data set with two classes.

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Figure 1.17 Eighteen-dimensional data set with two classes.

Figure 1.18 Nineteen-dimensional data set with two classes.

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Figure 1.471 One-hundred-four-hundred-seventy-two-dimensional data set with two classes.

[1] Remember now your Creator in the days of your youth,
before the days come of which you say, "I have no pleasure in them"
[2] before the sun and the light and the moon and the stars are darkened
and the clouds return after the rain;
[3] when the keepers of the house tremble, and the men of strength bend themselves,
and the grinders cease because they are few, and those who look through the windows are darkened,
[4] and the doors on the street are closed, when the sound of the grinding is low,
and one rises up at the voice of the bird, and all the musical instruments are brought low.
[5] Also they are afraid of what is high, and terrors are in the way;
the almond tree blossoms, the grasshopper drags himself along, and the caper berry bursts forth;
for man goes to his eternal home, and the mourners go about the street.
[6] Remember him before the silver cord is broken, and the golden bowl is crushed,
and the pitcher is shattered at the fountain, and the wheel is broken at the cistern,
[7] and the dust returns to the earth as it was, and the breath returns to God who gave it.
[8] "Vanity of vanities," says the Preacher; "all is vanity."
[9] Besides being a wise man, the Preacher also taught the people knowledge;
he pondered, sought out, and arranged many proverbs.
[10] The Preacher sought to find pleasant words, and what was upright, words of truth.
[11] The words of the wise are like goads, and like nails fixed by the masters of assemblies,
given by one shepherd.
[12] Beyond these, my son, be warned: of the making of many books there is no end,
and much study is a weariness of the flesh.
[13] The conclusion, when all has been heard, is: fear God and keep his commandments,
for this is the whole duty of man.
[14] For God will bring every deed into judgment, with every hidden thing, whether it is good or evil.

"Rangoon, Dec. 8, 1815.

"My dear Sisters,

"In regard to the language, which sister A. wishes 'to hear how it sounds,' we feel quite at home, and can converse with ease on common subjects. We find the subject of religion by far the most difficult, on account of the want of religious terms in their language. They have not the least idea of a God who is eternal—without beginning or end. All their deities have been through the several grades of creatures, from a fowl to a deity. When their deities take heaven, as they express it, they cease to exist, which, according to their ideas, is the highest state of perfection. It is now two thousand years since Gaudama, their last deity, entered on his state of perfection; and though he now ceases to exist, they still worship a hair of his head, which is enshrined in an enormous pagoda, to which the Burmans go every eighth day. They know of no other atonement for sin, than offerings to their priests and their pagodas. You cannot imagine how very difficult it is to give them any idea of the true God and the way of salvation by Christ, since their present ideas of deity are so very low.

"Mr. Judson has obtained a tolerable knowledge of the construction of the language, and only needs time and practice to make it perfectly familiar. I can read and write, but am far behind Mr. J. in this part, though in conversation, I am his equal. Doubtless you expect by this time, that some of the Burmans have embraced the Christian religion, or at least, are seriously inquiring respecting it. Our hopes have frequently been raised by the serious and candid attention of some, but have as frequently sunk again by beholding their almost total indifference. At one time our hopes were quite raised by the serious attention of the son of a Governor, who came to us about a year, to learn English. He at times appeared solemn and inquisitive; but about six months

the Gospel into all parts of the world—when we read of Otaheitans and Chinese embracing the Gospel—shall we think it hard for him to convert the Burmans?

"The town just now is all in confusion. The present Viceroy is recalled by the King, and the former Viceroy is again to take the government of Rangoon. The present Viceroy has been here only a year and three months; he is much beloved by the people, ten thousand of whom will go with him. We have had a very peaceable, comfortable time during his administration; the town was in a flourishing state; robberies very seldom, on account of the effectual means he has taken to suppress them, and we strongly hoped he would be permitted to continue here for sometime. The present Viceroy and wife are nearly related to the King. They have a daughter fifteen years old, who on her arrival at Ava is to be presented to the Prince Regent. She is a sensible, smart, satirical girl; with a mind as capable of improvement as any young lady's in America. She and her mother have ever treated me with marked attention. I went to take leave of them two or three days ago; and when I entered the room where they receive company, finding they were not present, I took my seat with the women who had assembled to pay their respects, and which is two or three steps lower than where the Viceroy's family sit. When the wife and daughter came in, they immediately told me to take my place with them, for it was not fitting that the wife of a priest should sit there. When I came away, her ladyship presented me with a string of coral, which is the second she has given me since her residence here.

"O how I long to visit Bradford! and spend a few evenings by your firesides, in telling you what I have seen and heard. Alas! we have no fireside, no social circle; we are still alone in this miserable country, surrounded by thousands who are ignorant of the true God, and only way of salvation by Jesus

Christ. O pray for us, that we may be faithful unto death, and never give up or be discouraged, though we may not have immediate success. We still feel happy in our employment, and have reason to thank God that he has brought us here. We do hope to live to see the Scriptures translated into the Burman language, and to see a church formed from among these idolaters. Did you know how much Mr. J. has to do, you would not wonder he does not write to you more. He sits at close study twelve hours out of the twenty-four."

Some of the difficulties of the Burman language are thus described by Mr. Judson, in a letter to Dr Bolles, of Salem, dated Rangoon, January 16, 1816·

"I just now begin to see my way forward in this language, and hope that two or three years more will make it somewhat familiar; but I have met with difficulties that I had no idea of before I entered on the work. For a European or American to acquire a living oriental language, root and branch, and make it his own, is quite a different thing from his acquiring a cognate language of the west, or any of the dead languages, as they are studied in the schools. One circumstance may serve to illustrate this. I once had occasion to devote a few months to the study of the French. I have now been above two years engaged in the Burman. If I were to choose between a Burman and a French book, to be examined in, without previous study, I should, without the least hesitation, choose the French. When we take up a western language, the similarity in the characters, in very many terms, in many modes of expression, and in the general structure of the sentences, its being in fair print, (a circumstance we hardly think of,) and the assistance of grammars, dictionaries, and instructers, render the work comparatively easy. But when we take up a language spoken by a people on the other side of the earth,

$$\mathbf{x}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} \mathbf{x}_n \tag{1.49}$$

$$\boldsymbol{\Sigma}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} (\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})(\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})^{\mathrm{T}} \tag{1.50}$$

$$\mathbf{x}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} \mathbf{x}_n \tag{1.51}$$

$$\boldsymbol{\Sigma}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} (\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})(\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})^{\mathrm{T}} \tag{1.52}$$

$$\mathbf{x}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} \mathbf{x}_n \tag{1.53}$$

$$\boldsymbol{\Sigma}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} (\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})(\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})^{\mathrm{T}} \tag{1.54}$$

$$\mathbf{x}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} \mathbf{x}_n \tag{1.55}$$

$$\boldsymbol{\Sigma}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} (\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})(\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})^{\mathrm{T}} \tag{1.56}$$

$$\mathbf{x}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} \mathbf{x}_n \tag{1.57}$$

$$\boldsymbol{\Sigma}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} (\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})(\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})^{\mathrm{T}} \tag{1.58}$$

$$\mathbf{x}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} \mathbf{x}_n \tag{1.59}$$

$$\boldsymbol{\Sigma}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} (\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})(\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})^{\mathrm{T}} \tag{1.60}$$

$$\mathbf{x}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} \mathbf{x}_n \tag{1.61}$$

$$\boldsymbol{\Sigma}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} (\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})(\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})^{\mathrm{T}} \tag{1.62}$$

$$\mathbf{x}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} \mathbf{x}_n \tag{1.63}$$

$$\boldsymbol{\Sigma}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} (\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})(\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})^{\mathrm{T}} \tag{1.64}$$

$$\mathbf{x}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} \mathbf{x}_n \tag{1.65}$$

$$\boldsymbol{\Sigma}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} (\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})(\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})^{\mathrm{T}} \tag{1.66}$$

$$\mathbf{x}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} \mathbf{x}_n \tag{1.67}$$

$$\boldsymbol{\Sigma}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} (\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})(\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})^{\mathrm{T}} \tag{1.68}$$

$$\mathbf{x}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} \mathbf{x}_n \tag{1.69}$$

$$\boldsymbol{\Sigma}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} (\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})(\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})^{\mathrm{T}} \tag{1.70}$$

$$\mathbf{x}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} \mathbf{x}_n \tag{1.71}$$

$$\boldsymbol{\Sigma}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} (\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})(\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})^{\mathrm{T}} \tag{1.72}$$

$$\mathbf{x}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} \mathbf{x}_n \tag{1.73}$$

$$\boldsymbol{\Sigma}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} (\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})(\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})^{\mathrm{T}} \tag{1.74}$$

$$\mathbf{x}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} \mathbf{x}_n \tag{1.75}$$

$$\boldsymbol{\Sigma}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} (\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})(\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})^{\mathrm{T}} \tag{1.76}$$

$$\mathbf{x}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} \mathbf{x}_n \tag{1.77}$$

$$\boldsymbol{\Sigma}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} (\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})(\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})^{\mathrm{T}} \tag{1.78}$$

$$\mathbf{x}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} \mathbf{x}_n \tag{1.79}$$

$$\boldsymbol{\Sigma}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} (\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})(\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})^{\mathrm{T}} \tag{1.80}$$

$$\mathbf{x}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} \mathbf{x}_n \tag{1.81}$$

$$\boldsymbol{\Sigma}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} (\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})(\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})^{\mathrm{T}} \tag{1.82}$$

$$\mathbf{x}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} \mathbf{x}_n \tag{1.83}$$

$$\boldsymbol{\Sigma}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} (\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})(\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})^{\mathrm{T}} \tag{1.84}$$

$$\mathbf{x}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} \mathbf{x}_n \tag{1.85}$$

$$\boldsymbol{\Sigma}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} (\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})(\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})^{\mathrm{T}} \tag{1.86}$$

$$\mathbf{x}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} \mathbf{x}_n \tag{1.87}$$

$$\boldsymbol{\Sigma}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} (\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})(\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})^{\mathrm{T}} \tag{1.88}$$

$$\mathbf{x}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} \mathbf{x}_n \tag{1.89}$$

$$\boldsymbol{\Sigma}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} (\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})(\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})^{\mathrm{T}} \tag{1.90}$$

$$\mathbf{x}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} \mathbf{x}_n \tag{1.91}$$

$$\boldsymbol{\Sigma}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} (\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})(\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})^{\mathrm{T}} \tag{1.92}$$

$$\mathbf{x}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} \mathbf{x}_n \tag{1.93}$$

$$\boldsymbol{\Sigma}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} (\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})(\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})^{\mathrm{T}} \tag{1.94}$$

$$\mathbf{x}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} \mathbf{x}_n \tag{1.95}$$

$$\boldsymbol{\Sigma}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} (\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})(\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})^{\mathrm{T}} \tag{1.96}$$

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$$\boldsymbol{\Sigma}_{\mathrm{ML}} = \frac{1}{N}\sum_{n=1}^{N} (\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})(\mathbf{x}_n - \mathbf{x}_{\mathrm{ML}})^{\mathrm{T}} \tag{1.100}$$

opinion has influenced us to issue, as soon as preparations could possibly be made, two small tracts; one a summary of Christian doctrine, and the other a catechism. The one I was enabled to print the latter part of the last, and the other the first of the present, month. These two little tracts are the first printing ever done in Burmah; and it is a fact, grateful to every Christian feeling, that God has reserved the introduction of this art here, for his own use.

"When a priest dies, he has peculiar honors paid him. Several months since, a neighbouring priest died, or *returned*—for the Burmans think it undignified to say that *a priest dies*—his body was immediately wrapped up in tar and wax; holes were perforated through the feet, and some distance up the legs, into which, one end of a hollow bamboo was inserted, and the other fixed in the ground; the body was then pressed and squeezed, so that its fluids were forced down through the legs, and conveyed off by means of the bamboos; in this state of preservation the body has been kept. For some days past, preparations have been making to burn this *sacred relic*, and to-day it passed off in fumigation!

"It may be said of the Burman, as of every other pagan religion, there is no power in it to make men better; and its best precepts are no criterion by which to judge of the moral character of its devotees. The Burmans are subtle, thievish, mercenary, addicted to robbery and fraud; truth and honesty are not known among them as virtues. They are excessively prone to gambling and sporting.

"The government of the country is in the will of the Sovereign, who considers his subjects as slaves; in short, every person coming into the country, reports himself 'the King's most willing slave.' The Viceroy of Rangoon acts with a power limited only by the King. He punishes criminals with severity. The mildest manner of suffering death is to have

the head taken off, which is done with a large knife, at one stroke. Reprieves from extreme desert, however, are often purchased with money; but when a malefactor is destitute of friends and money, he dies without mercy."

CHAPTER IX.

Mr. Judson's Visit to Chittagong—Persecution of Mr. Hough, and his Departure for Bengal—Return of Mr. Judson—Arrival of Messrs. Colman and Wheelock.

The prospects of the Mission now became brighter. The language had been acquired by Mr. and Mrs. Judson, a grammar had been prepared, two tracts were printed; the one containing a view of the Christian religion, of which one thousand copies were printed, and the other a catechism, of which three thousand copies were printed. An edition of eight hundred copies of the Gospel by Matthew, translated by Mr. Judson, was commenced.

But God was about to gladden their hearts, by showing them some of the fruits of that seed, which they had scattered with tears. In March, 1817, Mr. Judson wrote thus to the Corresponding Secretary:

"I have this day been visited by the *first* inquirer after religion, that I have seen in Burmah. For although in the course of the two last years I have preached the Gospel to many, and though some have visited me several times, and conversed on the subject of religion; yet I have never had much reason to believe that their visits originated in a spirit of sincere inquiry. Conversations on religion have always been of my proposing; and though I have sometimes been encouraged to hope that truth had made some impression, never, until to-day, have I

met with one who was fairly entitled to the epithet of *Inquirer*.

"As I was sitting with my teacher, as usual, a Burman of respectable appearance, and followed by a servant, came up the steps, and sat down by me. I asked him the usual question, where he came from: to which he gave me no explicit reply; and I began to suspect that he had come from the government house, to enforce a trifling request, which in the morning we had declined. He soon, however, undeceived and astonished me by asking, 'How long a time will it take me to learn the religion of Jesus?' I replied that such a question could not be answered. If God gave light and wisdom, the religion of Jesus was soon learned; but without God, a man might study all his life long, and make no proficiency. But how, continued I, came you to know anything of Jesus? Have you been here before? 'No.' Have you seen any writings concerning Jesus? 'I have seen two little books.' Who is Jesus? 'He is the Son of God, who, pitying creatures, came into this world, and suffered death in their stead.' Who is God? 'He is a Being without beginning or end, who is not subject to old age or death, but always is.' I cannot tell how I felt at this moment. This was the first acknowledgement of an eternal God, that I had ever heard from the lips of a Burman. I handed him a tract and catechism, both of which he instantly recognised, and read here and there, making occasional remarks to his follower, such as, 'This is the true God—this is the right way,' &c. I now tried to tell him some things about God and Christ, and himself; but he did not listen with much attention, and seemed anxious only to get another book. I had already told him two or three times that I had finished no other book; but, that in two or three months, I would give him a larger one which I was now daily employed in translating. 'But,' replied he, 'have you not a little of that book done, which you will graciously give me

ing a small house near the town, on some public road."

Mrs. Judson wrote thus to a friend in August, 1817:

"Since Mr. Hough's arrival, he has printed a tract of considerable length, being a view of the Christian religion, which Mr. Judson had previously composed; and also a small catechism for children, and Matthew's Gospel. These are in circulation, and are well understood by those who read them. Many have called at the mission house, to inquire more particularly into the *new religion*. But we have frequently observed in these inquirers a fear lest others should discover their inclination to inquire. Sometimes, when two or three intimate friends have been seriously engaged in conversing on religious subjects, if others, with whom they were not acquainted, called at the same time, they would be silent, and take their leave. This makes us feel the importance of trying to obtain the patronage of government. In a few months, Mr. Judson will complete a dictionary of the Burman language; after which he will, perhaps, go up to Ava, the residence of the King.

"If we were convinced of the importance of missions, *before* we left our native country, we *now* also *see* and *feel* their practicability. We could then picture to ourselves the miserable situation of heathen nations; but we now see a whole populous empire, rational and immortal like ourselves, sunk in the grossest idolatry; given up to follow the wicked inclinations of their depraved hearts; entirely destitute of any real principle, or the least spark of true benevolence. Let those who plead the native innocence and purity of heathen nations, visit Burmah. Their system of religion has no power over the heart, or restraint on the passions. Besides being destitute of life, it provides no atonement for sin Here, also, the Gospel triumphs over this, and eve

also contains a description of the celebrated pagoda at Rangoon:

"This is the season for the great feast of Gaudama. It commenced yesterday, and it is to continue for three days. It is observed all over the country: but I presume the multitude collected in this place is much greater than at any other, excepting Ava Priests and people come in boats from a great distance, to worship at the pagoda in this place, which is supposed to contain a relic of Gaudama. The Viceroy, on these days, goes out in all the pomp and splendor possible, dressed and ornamented with all his insignia of office, attended by the members of government and the common people. After kneeling and worshipping at the pagoda, they generally spend the day in amusements, such as boxing, dancing, singing, theatrical exhibitions, and fire-works. Most of the older people spend the night at the pagoda, and listen to the instructions of the priests.

"Great and expensive offerings are made at this season. One last year, presented by a member of government, cost three thousand tickals, or twelve hundred dollars. It was a kind of portable pagoda, made of bamboo and paper, richly ornamented with gold leaf and paintings. It was a hundred feet in height, and the circumference of its base about fifty. Half way up its height, was a man ludicrously dressed, with a mask on his face, white wings on his shoulders, and artificial finger nails, two inches in length, in the posture of dancing. This offering was carried by sixty men, preceded by a band of music, and followed by the officer who made it, and his suite. Other offerings presented at this festival, are various kinds of artificial trees, the branches and twigs of which are filled with cups, bowls, handkerchiefs, and garments of all descriptions; these are given to the slaves attached to the pagoda, who, the week following, have something like a fair, to dispose of their offerings.

mah would I go; in Burmah would I live; in Burmah would I toil; in Burmah would I die; and in Burmah would I be buried."

In December, 1817, Mr. Judson left Rangoon on a visit to Chittagong, in Arracan, for the purpose of benefitting his health, and of procuring one of the native Christians, residing there, who spoke the Burman language, to assist him in his first public attempts to preach the Gospel. He designed to be absent but three months: but the vessel was detained by contrary winds, and becoming unmanageable in the difficult navigation along the coast, her direction was changed for Madras, and Mr. Judson had the unspeakable anguish of being borne away from the scene of his missionary labors, to a distant part of India, which he had no wish to visit. The vessel was unable to reach Madras, and Mr. Judson was carried to a place three hundred miles from that city, to which he was obliged to travel by land. Here he endeavoured to obtain a passage for Rangoon but was unsuccessful; and he was detained at Madras, till July 20, when he sailed for Rangoon in an English ship.

During his absence, very alarming incidents occurred at Rangoon, which threatened, for a while, to destroy the mission. Nothing, indeed, but the special providence of God, and the firmness of Mrs. Judson, prevented an abandonment of the station, which might have been final. Under date of January 18, 1818, she thus wrote to Dr. Baldwin:

"We still live in a quiet manner, unmolested by government, or robbers. The Viceroy's family treat us with respect and affection, now and then sending us an elephant, to accompany them in their excursions. Her Highness, the Vicereine, professes a particular regard for me, and I, in return, have presented her with a translation of Matthew's Gospel, a tract, and catechism, and have had two or three

author, and the author's friend, Mr. Kemble, was the person selected to perform the part, which was, of course, a very important one. Mr. Kemble was, at the period, in the zenith of his fame, and Mrs. Jordan felt, as she said, delighted at the idea of being allowed to play opposite to him, and of being thus associated with the greatest actor of the day, in the production of a new tragedy.

The author, however, was not so well satisfied with the performance of Mrs. Jordan, and wrote to Kemble, before, and during, the rehearsals, to request that she might be induced to resign the part, and that Miss Duncan might be substituted in her place. Kemble, however, was firm in his determination, and Mrs. Jordan was, of course, allowed to retain the part, which she played, and played well, to the great delight of the author, who, in a letter to Kemble, after the first night, said, "Mrs. Jordan's Isabella is, in every respect, the best I have seen, and I am sorry that I ever wished to have her dismissed from the part." Mrs. Jordan herself, however, was not so well satisfied with her performance of the part, and, in a letter to her friend, Mr. Kemble, she said, "I do not believe, as Isabella, I shall ever feel, or be, what I should wish to be." Mrs. Jordan, however, was, in her own line, the best Isabella, and, as such, she was, for many years, considered by the public, and by her friends, Kemble and Siddons, to be, and, she, in return, felt, and acknowledged, Mrs. Siddons to be, the best Lady Macbeth.

Mrs. Jordan was, at this period, in the zenith of her fame, and, in her own line, she was, perhaps, the most popular actress on the stage, and, as such, she was, for many years, considered by the public, and by her friends, Kemble and Siddons, to be, and, she, in return, felt, and acknowledged, Mrs. Siddons to be, the best Lady Macbeth.

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Ta-ch'ing-shan, Ch'ang-ch'ing-shan, Ch'ang-ch'ing-ho, Ho-lan-ho, Ch'ang-ch'ing-ho, Ch'ang-ch'ing-ho, Ch'ang-ch'ing

sion, disperse; and the Missionaries felt the truth and beauty of the sentiment:

> "The Lord can clear the darkest skies,
> Can give us day for night;
> Make drops of sacred sorrow rise
> To rivers of delight."

CHAPTER X.

Mr. Judson commences Preaching—First Convert baptized—Death of Mr. Wheelock.

The mission had now been established several years, and something had been done, by private conversation, and through the press, to convey the knowledge of salvation to the natives. But it was thought that the time had arrived for more public and enlarged efforts. Mr. Judson was sufficiently master of the language to preach publicly. Tracts and portions of the Scriptures were ready to be placed in the hands of inquirers. It was, therefore, resolved to erect a small building, (called a zayat) adjoining the mission premises, near a great road leading to one of the principal pagodas, and consequently much thronged. Here it was designed to preach the Gospel, and to converse with any persons who might choose to visit it. This was a hazardous attempt. The Missionaries had remained unmolested, because they had lived retired, and had been able to obtain the favor of the Viceroy. But a public attempt to preach the Gospel, and to convert the natives to Christianity, was likely to attract the attention and displeasure of the government. It was well known, that a renunciation of the established religion would be punished with death. But the Missionaries resolved to make the attempt, and trust in the Lord for protection.

Messrs. Colman and Wheelock immediately commenced the study of the language, but their health was so impaired, particularly that of Mr. W. that their progress was slow and limited.

In April, 1819, the zayat was opened, and a new era in the mission commenced. Mr. Judson says.

"To-day the building of the zayat being sufficiently advanced for the purpose, I called together a few people that live around us, and commenced public worship in the Burman language. I say *commenced*, for though I have frequently read and discoursed to the natives, I have never before conducted a course of exercises which deserved the name of *public* worship, according to the usual acceptation of that phrase among Christians; and though I began to preach the Gospel, as soon as I could speak intelligibly, I have thought it hardly becoming to apply the term preaching, (since it has acquired an appropriate meaning in modern use,) to my imperfect, desultory exhortations and conversations. But I hope, though with fear and trembling, that I have now commenced a course of public worship and regular preaching.

"The congregation to-day consisted of fifteen persons only, besides children. Much disorder and inattention prevailed, most of them not having been accustomed to attend Burman worship. May the Lord grant his blessing on attempts made in great weakness, and under great disadvantages; and all the glory will be his.

"*April* 6. This evening I went, for the second time, to hear a popular Burman preacher. On our arrival, we found a zayat, in the precincts of one of the most celebrated pagodas, lighted up, and the floor spread with mats. In the centre was a frame raised about eighteen inches from the ground, where the preacher, on his arrival, seated himself. He appeared to be about forty-five years old, of very pleasant countenance, and harmonious speech. He

THE CHILD WAS BORN, and I hastened to Maulmein, to see my wife and child. I found my wife very sick, and the child very sick, and I was very sick myself. It was a sickly enough place, and we knew it. It was an unhappy place, and we felt it. It was a place where we had suffered much, and we knew it. It was a place where we had lost our first-born child, and we knew it. It was a place where we had suffered, and had lost our child, which had been to us, in the place of our first-born child, and we knew it. It was a place where we had suffered, and had lost our child, which had been to us, in the place of our first-born child, and had lost our first-born child, and we knew it. It was a place where we had suffered, and had lost our child, which had been to us, in the place of our first-born child, and had lost our first-born child, and had lost our child, which had been to us, in the place of

[illegible]

Charleston on account of the fire, left Hilton Head, and arrived at Charleston on the morning of the 18th, with the intention of landing the troops and proceeding to Fort Sumter. This was prevented by the fire of the batteries on Morris Island, which was so heavy that the transports could not approach the island. The troops were landed on the island, and the fleet proceeded to Fort Sumter, which was found to be in a very dilapidated condition. The fire of the batteries was very heavy, and the fleet was compelled to withdraw, with the loss of the Keystone State, which was left aground, and was subsequently burned by the enemy. The loss of life was very small, the troops having been landed on the island, and the fleet having suffered but little from the fire of the batteries.

On the 20th, the fleet left Port Royal for Stono Inlet, and on the morning of the 21st, the fleet was engaged with the batteries on Stono Inlet, and the troops were landed on the island, and the fleet proceeded to Fort Sumter, which was found to be in a very dilapidated condition. The fire of the batteries was very heavy, and the fleet was compelled to withdraw, with the loss of the Keystone State, which was left aground, and was subsequently burned by the enemy. The loss of life was very small, the troops having been landed on the island, and the fleet having suffered but little from the fire of the batteries.

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at the first day, Jesus, who was the King
MATT. 2. 1. of the Jews, was born, saith Matt.

The question is,

1. Whether Christ is born in time this afternoon, I
mean, whether the Word, the Eternal Word, the
Word of God, the Word of God's counsel, the Word
before time, and before the world was made, which
was God, and with God, and God himself, which
was the Word, the Word of God's counsel, the
Word of God's counsel, the Word of God's counsel,
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conditions, which he had to offer to the Government of Madras, which he had to submit to the Government of Madras, which he had to submit to the Government of Madras, which he had to submit

tion of one of their celebrated books into English. It is an account of the incarnation of one of their deities, when he existed in the form of a great elephant."

The 30th of April, 1819, is a memorable day in the history of this Mission. On that day, Moung Nau,* the first convert, made his first visit to the zayat. He was then silent and reserved, and excited little attention or hope. But the next day, and on several succeeding days, he repeated his visit. Mr. Judson says in his journal, May 5:

"Moung Nau has been with me several hours. I begin to think that the grace of God has reached his heart. He expresses sentiments of repentance for his sins, and faith in the Saviour. The substance of his profession is, that from all the darkness, and uncleanness, and sins of his whole life, he has found no other Saviour but Jesus Christ; nowhere else can he look for salvation; and therefore he proposes to adhere to Christ, and worship him all his life long.

"It seems almost too much to believe, that God has begun to manifest his grace to the Burmans; but this day I could not resist the delightful conviction, that this is really the case. PRAISE AND GLORY BE TO HIS NAME FOREVERMORE. Amen.

"*May* 6. Moung Nau was again with me a great part of the day. He appears to be slowly growing in religious knowledge, and manifests a teachable, humble spirit, ready to believe all that Christ has said, and obey all that he has commanded.

"He is thirty-five years old, no family, middling abilities, quite poor, obliged to work for his living, and therefore his coming day after day to hear the

* It may be well here to state, that the Burmans use a number of titles, like our Mr. Miss and Mrs. to designate individuals, with reference to their age: *Moung* denotes a young or middle aged man; *Ko*, an elderly man; *Oo*, an old man; *Mee*, a girl; *Mah*, a young or middle aged woman; *Maf*, a woman of some respectability; *May*, an old woman.

tools, all of which are in good condition. The Stores also contain a large number of Tents, Cots, Camp Stools, and Camp Kettles, which are issued to the Troops when required for Camp purposes. Other articles in the Stores include a few Sound Signals.

The Stores are in charge of Sergeant-Major Cameron, who is also Quartermaster-Sergeant of the Regiment, and who has been in charge of the Stores since the formation of the Regiment. Sergeant-Major Cameron has served in the Regiment since the formation of the Regiment, and has served in the Regular Cavalry for a period of 21 years, 12 years of which he was Sergeant-Major of the Regiment. He is a very good Sergeant-Major, and is very well up in his duties. The Stores are in very good order, and are well looked after by Sergeant-Major Cameron. The Stores are well arranged, and the Sergeant-Major has a good knowledge of the contents of the Stores. The Stores are well ventilated, and are free from vermin. The Stores are well lighted, and are well protected from fire. The Stores are well protected from the weather, and are free from damp. The Stores are well protected from the sun, and are free from damp. The Stores are well protected from the wind, and are free from damp. The Stores are well protected from the rain, and are free from damp. The Stores are well protected from the snow, and are free from damp. The Stores are well protected from the hail, and are free from damp. The Stores are well protected from the fog, and are free from damp. The Stores are well protected from the mist, and are free from damp. The Stores are well protected from the dew, and are free from damp. The Stores are well protected from the frost, and are free from damp. The Stores are well protected from the ice, and are free from damp. The Stores are well protected from the water, and are free from damp. The Stores are well protected from the air, and are free from damp. The Stores are well protected from the earth, and are free from damp. The Stores are well protected from the fire, and are free from damp. The Stores are well protected from the smoke, and are free from damp. The Stores are well protected from the dust, and are free from damp. The Stores are well protected from the ashes, and are free from damp. The Stores are well protected from the cinders, and are free from damp. The Stores are well protected from the coal, and are free from damp. The Stores are well protected from the wood, and are free from damp. The Stores are well protected from the iron, and are free from damp. The Stores are well protected from the steel, and are free from damp. The Stores are well protected from the brass, and are free from damp. The Stores are well protected from the copper, and are free from damp. The Stores are well protected from the lead, and are free from damp. The Stores are well protected from the tin, and are free from damp. The Stores are well protected from the zinc, and are free from damp. The Stores are well protected from the mercury, and are free from damp. The Stores are well protected from the quicksilver, and are free from damp. The Stores are well protected from the silver, and are free from damp. The Stores are well protected from the gold, and are free from damp. The Stores are well protected from the platinum, and are free from damp. The Stores are well protected from the iridium, and are free from damp. The Stores are well protected from the osmium, and are free from damp. The Stores are well protected from the palladium, and are free from damp. The Stores are well protected from the rhodium, and are free from damp. The Stores are well protected from the ruthenium, and are free from damp. The Stores are well protected from the rhenium, and are free from damp. The Stores are well protected from the tungsten, and are free from damp. The Stores are well protected from the molybdenum, and are free from damp. The Stores are well protected from the vanadium, and are free from damp. The Stores are well protected from the chromium, and are free from damp. The Stores are well protected from the manganese, and are free from damp. The Stores are well protected from the cobalt, and are free from damp. The Stores are well protected from the nickel, and are free from damp. The Stores are well protected from the zinc, and are free from damp. The Stores are well protected from the cadmium, and are free from damp. The Stores are well protected from the bismuth, and are free from damp. The Stores are well protected from the antimony, and are free from damp. The Stores are well protected from the arsenic, and are free from damp. The Stores are well protected from the phosphorus, and are free from damp. The Stores are well protected from the sulphur, and are free from damp. The Stores are well protected from the selenium, and are free from damp. The Stores are well protected from the tellurium, and are free from damp. The Stores are well protected from the iodine, and are free from damp. The Stores are well protected from the bromine, and are free from damp. The Stores are well protected from the chlorine, and are free from damp. The Stores are well protected from the fluorine, and are free from damp. The Stores are well protected from the oxygen, and are free from damp. The Stores are well protected from the nitrogen, and are free from damp. The Stores are well protected from the hydrogen, and are free from damp. The Stores are well protected from the carbon, and are free from damp. The Stores are well protected from the boron, and are free from damp. The Stores are well protected from the silicon, and are free from damp. The Stores are well protected from the aluminium, and are free from damp. The Stores are well protected from the magnesium, and are free from damp. The Stores are well protected from the calcium, and are free from damp. The Stores are well protected from the strontium, and are free from damp. The Stores are well protected from the barium, and are free from damp. The Stores are well protected from the potassium, and are free from damp. The Stores are well protected from the sodium, and are free from damp. The Stores are well protected from the lithium, and are free from damp. The Stores are well protected from the cesium, and are free from damp. The Stores are well protected from the rubidium, and are free from damp. The Stores are well protected from the thallium, and are free from damp. The Stores are well protected from the indium, and are free from damp. The Stores are well protected from the gallium, and are free from damp. The Stores are well protected from the germanium, and are free from damp. The Stores are well protected from the tin, and are free from damp. The Stores are well protected from the lead

long time, presumed the owner of the undivided
half of the premises in question, and that the plaintiff
in error, Mary Ann Wood, was the wife of Thomas
Wooster, Original, whose son, Elias Lloyd Wooster
Original, was the father of the defendant in error,
Elias Lloyd Wooster Original, who was the son of
said Thomas Wooster Original, and that said Elias
Lloyd Wooster Original, died intestate, leaving
his father, said Thomas Wooster Original, his
mother, said Mary Ann Wood, and his wife, said
Mary Ann Wooster, his heirs at law, and that said
Mary Ann Wooster, wife of said Elias Lloyd
Wooster Original, died intestate, leaving her
father, said Thomas Wooster Original, her heir
at law. Upon the trial, upon the issues joined,
the plaintiff in error, Mary Ann Wood, claimed
that she was the wife of said Thomas Wooster
Original, and that said Elias Lloyd Wooster Original
was her son.

The plaintiff in error, Mary Ann Wood, offered
in evidence the following instrument of writing
executed by said Thomas Wooster Original, and
said Mary Ann Wooster, wife of said Elias Lloyd
Wooster Original, who was the son of said Thomas
Wooster Original, and said Mary Ann Wooster
Original, who was the wife of said Thomas Wooster
Original, and said Mary Ann Wooster, wife of said
Elias Lloyd Wooster Original, who was the son of
said Thomas Wooster Original, and said Mary Ann
Wood

Bath, consisting of 1 part of Sulphuric Acid, 1 part of Nitric Acid, and 2 parts of Water. The Acids were added to the Water in a Wedgwood Basin, and when the Mixture had cooled, the Cotton Waste was added.

Nitrating Cotton and continuously, not with a gradual increase of temperature.

Nitrating Cotton with Nitric Acid, Sulphuric Acid, and Water, and continuously, not with a gradual increase of temperature. Like a Bath before mentioned, it was only used once.

Nitrating Cotton with Nitric Acid, Sulphuric Acid, and Water, and continuously, not with a gradual increase of temperature. Like a Bath before mentioned, it was only used once.

Nitrating Cotton with Nitric Acid, Sulphuric Acid, and Water, and continuously, however, not with the temperature increased gradually, but the temperature was increased by the Bath being placed on a Sand Bath, and the temperature increased by the Sand Bath being heated. The Cotton was then washed in the usual way, and boiled for three hours in the Soda and Potash, and washed in the usual way, and boiled for three hours in the Soda and Potash, and washed in the usual way, and boiled for three hours in the Soda and Potash, and

Mr. Chase, Secretary of the Treasury, to Messrs. Stevens and Spaulding, Committee of Ways and Means, on the subject of a National Currency, and the issue of Treasury notes, with a view to their circulation as a currency, and to the establishment of a National Bank, which would have a beneficial influence upon the finances of the United States, I was asked from one of the committee, if I would prepare a bill.

I did so, and submitted it to the committee. It was not my bill, but it was the bill which I was prepared to recommend to Congress. It was not the bill which was finally reported by the committee, but it was the bill which was finally passed by the House of Representatives, and which, with some modifications, was finally passed by the Senate, and which, after a long or hard, and at times very bitter contest, was finally approved by the President.

The bill was not my bill, but it was the bill which I was prepared to recommend to Congress. It was the bill which I was prepared to support in the House of Representatives, and which I did support in the Senate, and which I did support in the contest with the President, and which I did support in the contest with the country, and which I did support in the contest with the rebellion.

Page 18. Bill was unexceptionably constitutional. Page 19. Bill was not a bank bill. Page 20. Bill was not a bank bill. Page 21. Bill was not a bank bill. Page 22. Bill was not a bank bill. Page 23. Bill was designed and matured. Page 24. Bill was not a bank bill. Page 25. Bill was not a bank bill. Page 26. Bill was not a bank bill. Page 27. Bill was not a bank bill. Page 28. Bill was not a bank bill. Page

ed considerable feeling, (especially when Mrs. Judson prayed with her alone,) and expressed strong desires to obtain an interest in the Saviour."

On the 27th of June, 1819, the first baptism occurred in the Burman empire. It was a day of unutterable joy to the Missionaries, who had so long been "going forth weeping, bearing precious seed."

"*June* 27. *Lord's-day.* There were several strangers present at worship. After the usual course, I called Moung Nau before me, read and commented on an appropriate portion of Scripture, asked him several questions concerning his *faith*, *hope*, and *love*, and made the baptismal prayer, having concluded to have all the preparatory exercises done in the zayat. We then proceeded to a large pond in the vicinity the bank of which is *graced* with an enormous image of Gaudama, and there administered baptism to the first Burman convert. O, may it prove the beginning of a series of baptisms in the Burman empire, which shall continue in uninterrupted succession to the end of time!

"*July* 4. *Lord's-day.* We have had the pleasure of sitting down, for the first time, at the Lord's table, with a converted Burman; and it was my privilege,—a privilege to which I have been looking forward with desire for many years,—to administer the Lord's supper in two languages."

The power and grace of God thus displayed in the conversion of one Burman, the first who ever ventured publicly to profess the religion of Christ, afforded the strongest evidence of his approbation of the mission; and ministered the most cheering encouragement to the Missionaries. The new convert became a valuable assistant to Mr. Judson, and showed a strong desire to communicate to others the knowledge of that Saviour, who had become precious to his own heart. Mrs. Judson says, in a letter, dated June 3:

of Lydia and a slave, whose it was seems doubtful. Paul's letter to Philemon, however, shows that Onesimus, the slave, was a Christian convert, and that he was, at the time, in Paul's company, and, probably, at Ephesus. Onesimus had run away from his master, Philemon, who was a Christian, and who had been converted by Paul himself. Paul was now a prisoner, and Onesimus had come to him, and had been converted, and was now his faithful friend and helper. Paul was sending back the runaway slave to his master, and was writing a letter to Philemon, in which he pleads for the slave, and says that he would have kept him, if he had not been willing to do so, but that he had sent him back, and he hopes that Philemon will receive him back, not as a slave, but as a brother, and will treat him as he would treat Paul himself, if he should come to him. Paul was a Christian, and was a prisoner, and was writing to a Christian, and was sending back a runaway slave to his master, and was writing a letter to intercede for the slave

Hills could not be reached in a day, and we had to halt at Mawphlang, a village on the road to Nongpoh, and to cross the river next day. Capital is of course required for such a venture, and it is to be hoped that it will be forthcoming. The Khasi Hills are well known to be rich in minerals, and the Lushai Hills also, which are just from three to four days' journey from Cherra, the Sub-Divisional Headquarters of the Khasi Hills, and from Silchar, the Headquarters of the Cachar District, which is the nearest station to Calcutta, from which place the journey is a matter of two days and a half by steamer and a day by rail. The Lushai Hills are well known to be rich in minerals, and the Khasi Hills are known to be rich in coal, limestone, and iron. The Lushai Hills have yielded gold, silver, antimony, and tungsten, and the Khasi Hills have yielded antimony, tungsten, and gold. The Lushai Hills are well known to be rich in coal, and the Khasi Hills are known to be rich in limestone and iron. Recognition of this fact is long overdue.

The Lushai Hills are well known to be rich in coal, and the Khasi Hills are known to be rich in limestone and iron. Recognition of this fact is long overdue.

and of Mr. Polk's Cabinet, Mr. Buchanan, Secretary of State, Mr. Marcy, Secretary of War, Mr. Bancroft, Secretary of the Navy, Mr. Walker, Secretary of the Treasury, Mr. Mason, Secretary of the Navy, Mr. Clifford, Attorney-General, and Mr. Ritchie, Public Printer.

Mr. Polk was a man of great energy and ability, but of a very different character from his predecessor. He was a man of great firmness, determination, and perseverance, and was a very good specimen of the Democratic party, of which he was a leader. He was a man of great ability, and was a very good speaker

[illegible]

[illegible]

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Chapter XIII. Wang Lun, the Sub-Lieutenant of Kwei-Ting, and his Family.

Chapter XIV. A story for the sons of Wang Lun, the Sub-Lieutenant of Kwei-Ting, and their Wives.

Chapter XV. Wang Lun, the Sub-Lieutenant of Kwei-Ting, and his Family. Wang Lun's Wife, Wang Ma, was an opium-smoker, and was given to drinking. Her husband was a man of great wealth, and was a great lover of his family. He was also a great lover of his wife, and was very fond of his children. He was also a great lover of his wife's mother, and was very fond of his wife's mother's mother. He was also a great lover of his wife's mother's mother's mother, and was very fond of his wife's mother's mother's mother's mother. He was also a great lover of his wife's mother's mother's mother's mother's mother, and was very fond of his wife's mother's mother's mother's mother's mother's mother. He was also a great lover of his wife's mother's mother's mother's mother's mother's mother's mother, and was very fond of his wife's mother's mother's mother's mother's mother's mother's mother's mother. He was also a great lover of his wife's mother's mother's mother's mother's mother's mother's mother's mother's mother, and was very fond of his wife's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother. He was also a great lover of his wife's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother, and was very fond of his wife's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother. He was also a great lover of his wife's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother, and was very fond of his wife's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother. He was also a great lover of his wife's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother, and was very fond of his wife's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother. He was also a great lover of his wife's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother, and was very fond of his wife's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother. He was also a great lover of his wife's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother, and was very fond of his wife's mother. He was also a great lover of his wife's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother's mother

Mission Station, Cape Coast, 1st of the 1st month, 1841.

Dear Friend—I have received your letter of the 3rd of the 8th month, and have read it with much interest. It is very kind in you to remember us, and to have the affection to write to us. We have, with between three and four hundred people, been in the house of God this morning, and I have spoken to them from the words of the Apostle, "Let your moderation be known unto all men. The Lord is at hand." Phil. iv. 5. I endeavored to show, 1st, what is meant by moderation; 2dly, why it should be known unto all men; and 3dly, why it should be known because the Lord is at hand.

I think, Dear Friend, we are doing something. With the exception of the 2nd and 3rd days of the week, we have had our meetings for worship, and have had a good many people at them. We have also had a little time to be with them in their houses, though very little, on account of our being so few in number. We have had a little time also to be with our children, and to see how they are growing in the knowledge of the Lord. We have had a little time also to be with our sick people. The people are all very thankful for our being here, and we have had very little opposition. We have had a little time also to be with our people who are in the prisons, and we have had a little time to be with our people who are in other places, and to see how they are doing in the cause of Christ. We have had a little time also to be with our people who are in the Dutch settlements, and we have had a little time to be with our people who are in the Danish settlements. We have had a little time also to be with our people who are in the Wesleyan Mission Station, and we have had a little time to be with our people who are in the Mission Station at Anamabo, and we have had a little time to be with our people who are in the Mission Station at Abra. We have had a little time also to be with our people who are in the Mission Station at Akra, and we have had a little time to be with our people who are in the Mission Station at Akuapim. We have had a little time also to be with our people who are in the Mission Station at Aburi, and we have had a little time to be with our people who are in the Mission Station at Akropong. We have had a little time also to be with our people who are in the Mission Station at Abokobi, and we have had a little time to be with our people who are in the Mission Station at Akra. We have had a little time also to be with our people who are in the Mission Station at Kwahu, and we have had a little time to be with our people who are in the Mission Station at Abetifi. We have had a little time also to be with our people who are in the Mission Station at Kwawu, and we have had a little time to be with our people who are in the Mission Station at Kwawu Tekrom. We have had a little time also to be with our people who are in the Mission Station at Kwawu Tekrom

which I will always wear, and have worn ever since, in memory of the great and good man who died for it. Some of the Highlanders, who had fought under the standard of the king, and who were shortly afterwards to be hanged, drawn, and quartered, for their loyalty, were present at the funeral, and, as a mark of respect to the memory of the king, they wore the tartan of his family. Some of the Highlanders who had fought under Charles Edward

general of Ireland, and of Leinster, the Lord Justice Gardiner, and the Lord Chancellor Bolton, and the Bishop of Ossory, and the Bishop of Kilmore, and the Bishop of Ferns, and the Bishop of Kildare, and the Bishop of Meath, and the Bishop of Dublin, and the Bishop of Derry, and the Bishop of Down, and the Bishop of Clogher, and the Bishop of Raphoe, and the Bishop of Ardfert, and the Bishop of Kilfenora, and the Bishop of Killaloe, and the Bishop of Clonfert, and the Bishop of Kilmacduagh, and the Bishop of Ardagh, and the Bishop of Cashel, and the Bishop of Lismore, and the Bishop of Cloyne, and the Bishop of Ross, and the Bishop of Waterford, and the Bishop of Limerick, and the Bishop of Kilmore, and the Bishop of Elphin, and the Bishop of Tuam, and the Bishop of Kilmore

joyed a little of his gracious presence in the midst of us.

"*Nov.* 10. This evening is to be marked as the date of the first Burman prayer meeting that was ever held. None present but myself and the three converts. Two of them made a little beginning—such as must be expected from the first essay of converted heathens. We agreed to meet for this purpose every Tuesday and Friday evening, immediately after family worship; which, in the evening, has for sometime been conducted in Burman and English; and which these people and occasionally some others have attended.

"14. *Lord's-day.* Have been much gratified to find, that this evening the THREE CONVERTS REPAIRED TO THE ZAYAT, AND HELD A PRAYER MEETING OF THEIR OWN ACCORD.

"26. Ever since the affair of Moung Shwa-gnong, there has been an entire falling off at the zayat. I sometimes sit there whole days, without a single visiter, though it is the finest part of the year, and many are constantly passing.

"We and our object are now well known throughout Rangoon. None wish to call, as formerly, out of curiosity; and none dare to call from a principle of religious inquiry. And were not the leaders in ecclesiastical affairs confident that we shall never succeed in making converts, I have no doubt we should meet with direct persecution and banishment.

"Our business must be fairly laid before the Emperor. If he frown upon us, all missionary attemuts within his dominions will be out of the question. If he favor us, none of our enemies, during the continuance of his favor, can touch a hair of our heads. But there is a greater than the Emperor, before whose throne we desire daily and constantly to lay the business. O, Lord Jesus, look upon us in our low estate, and guide us in our dangerous course!

"*Dec.* 4. Another visit from Moung Shwa-gnong. After several hours spent in metaphysical

shelly, but not so much as the Ship Street Gate, which is quite decayed, and ready to fall down, and the Bridge Street Gate, which is very ruinous, and ready to fall down, and the Ship Street Gate, which is very ruinous and ready to fall down, and the Bridge Street Gate, which is very ruinous and ready to fall down, and the Ship Street Gate, which is very ruinous and ready to fall down, and the Bridge Street Gate, which is very ruinous and ready to fall down." The first paragraph is true, but the rest is a mere piece of fun. The Ship Street Gate was not ruinous, and was not pulled down till 1772. The Bridge Street Gate was not ruinous, and was not pulled down till 1777

Provided that the Commissioner may, in his discretion, so long as the Commissioner shall be satisfied that the Company is able to pay the same, allow the Company to retain the amount of the said deposit, interest, and costs, or any portion thereof, for the purpose of the Company, and the Commissioner may, in his discretion, so long as he shall be satisfied that the Company is able to pay the same, allow the Company to pay the said deposit, interest, and costs, or any portion thereof, in such time or times as he shall think fit.

CHAPTER XI.

Fees to be charged under Companies Act, 1890—Schedule Repealed—Short Title.

Fees.

Fees to be charged under Companies Act, 1890, and Schedule to the same Act, to be as in Schedule hereunto annexed.

Schedule repealed.

Fees to be charged under Companies Act, 1890, and Schedule to the same Act, to be as in Schedule hereunto annexed.

Short title.

This Act may be cited as the Companies Act, 1892, and shall be read and interpreted as one with the Companies Act, 1890, and the Companies Act, 1891, and the Companies Act, 1892, shall be deemed to be part of the Companies Act, 1890, and the Companies Act, 1891, and the Companies Act, 1892, shall be read together as one Act.

[1] Cap. 11. Cap. 11. Cap. 11.

Gas, and Asbestos Works, in the neighborhood of Ely, was the cause of a strike among the men employed in the Asbestos Works, which, although it lasted only a short time, perhaps helped all the twenty-seven other strikes, which were in progress at the same time, to be more successful than they would otherwise have been.

The Asbestos Works are owned by a company, which, in its turn, is a branch of the Asbestos Trust, which controls the production of asbestos throughout the world. The Asbestos Works employ about 300 men, and are the only factory of any importance in the village of Ely, which is a village of the drawing-room type, and which, in a way, is the drawing-room of some place else. The Asbestos Works are located in the village of Ely, because it happens that the Asbestos Trust is controlled by Christian Scientists, and Christian Scientists like to live in villages of the drawing-room type, and they like to have factories in villages of the drawing-room type, so that they can be near their drawing-rooms. The Asbestos Works are located in Ely because the Asbestos Trust is controlled by Christian Scientists.

The Asbestos Trust is controlled by Christian Scientists because it happens that the Asbestos Trust is a branch of the Gas Trust, and the Gas Trust is controlled by Christian Scientists, and Christian Scientists like to have their Asbestos Works in villages of the drawing-room type, so that they can be near their drawing-rooms. The Gas Trust is controlled by Christian Scientists because it happens that the Gas Trust is a branch of the Coal Trust, and the Coal Trust is controlled by Christian Scientists, and Christian Scientists like to have their Gas Works in villages of the drawing-room type, so that they can be near their drawing-rooms. The Coal Trust is controlled by Christian Scientists because it happens that the Coal Trust is a branch of the Iron Trust, and the Iron Trust is controlled by Christian Scientists, and Christian Scientists like to have their Coal Works in villages of the drawing-room type, so that they can be near their drawing-rooms. The Iron Trust is controlled by Christian Scientists because it happens that the Iron Trust is a branch of the Steel Trust, and the Steel Trust is controlled by Christian Scientists, and Christian Scientists like to have their Iron Works in villages of the drawing-room type, so that they can be near their drawing-rooms. The Steel Trust is controlled by Christian Scientists because it happens that the Steel Trust is a branch of the Tin Trust, and the Tin Trust is controlled by Christian Scientists, and Christian Scientists like to have their Steel Works in villages of the drawing-room type, so that they can be near their drawing-rooms. The Tin Trust is controlled by Christian Scientists because it happens that the Tin Trust is a branch of the Copper Trust, and the Copper Trust is controlled by Christian Scientists, and Christian Scientists like to have their Tin Works in villages of the drawing-room type, so that they can be near their drawing-rooms. The Copper Trust is controlled by Christian Scientists because it happens that the Copper Trust is a branch of the Lead Trust, and the Lead Trust is controlled by Christian Scientists, and Christian Scientists like to have their Copper Works in villages of the drawing-room type, so that they can be near their drawing-rooms. The Lead Trust is controlled by Christian Scientists because it happens that the Lead Trust is a branch of the Zinc Trust, and the Zinc Trust is controlled by Christian Scientists, and Christian Scientists like to have their Lead Works in villages of the drawing-room type, so that they can be near their drawing-rooms. The Zinc Trust is controlled by Christian Scientists because it happens that the Zinc Trust is a branch of the Brass Trust, and the Brass Trust is controlled by Christian Scientists, and Christian Scientists like to have their Zinc Works in villages of the drawing-room type, so that they can be near their drawing-rooms. The Brass Trust is controlled by Christian Scientists because it happens that the Brass Trust is a branch of the Gold Trust, and the Gold Trust is controlled by Christian Scientists, and Christian Scientists like to have their Brass Works in villages of the drawing-room type, so that they can be near their drawing-rooms. The Gold Trust is controlled by Christian Scientists because it happens that the Gold Trust is a branch of the Silver Trust, and the Silver Trust is controlled by Christian Scientists, and Christian Scientists like to have their Gold Works in villages of the drawing-room type, so that they can be near their drawing-rooms. The Silver Trust is controlled by Christian Scientists because it happens that the Silver Trust is a branch of the Bank Trust, and the Bank Trust is controlled by Christian Scientists, and Christian Scientists like to have their Silver Works in villages of the drawing-room type, so that they can be near their drawing-rooms. The Bank Trust is controlled by Christian Scientists because it happens that the Bank Trust is a branch of the Church Trust, and the Church Trust is controlled by Christian Scientists, and Christian Scientists like to have their Bank Works in villages of the drawing-room type, so that they can be near their drawing-rooms. The Church Trust is controlled by Christian Scientists because it happens that the Church Trust is a branch of the Christian Science Trust, and the Christian Science Trust is controlled by Christian Scientists, and Christian Scientists like to have their Church Works in villages of the drawing-room type, so that they can be near their drawing-rooms. The Christian Science Trust is controlled by Christian Scientists because it happens that the Christian Science Trust is a branch of the Christian Science Trust, and the Christian Science Trust is controlled by Christian Scientists, and Christian Scientists like to have their Christian Science Works in villages of the drawing-room type, so that they can be near their drawing-rooms.

On the 20th of January, 1865, they executed and delivered to the plaintiff their joint and several note, for the sum of $1,000, payable to the order of the plaintiff, at the Bank of Rochester, and the signers indemnified as their sureties, the defendants herein.

The defendants, Ira Ingersoll and Ira Ingersoll, Jr., signed the note, and delivered it to the plaintiff, as sureties.

Nothing, if, We are not aware, in the statutes, and cannot, on the facts of this case, be, that the defendants, Ira Ingersoll and Ira Ingersoll, Jr., were sureties of Lewis Ingersoll. The plaintiff, in other words, could not, if he would, have made Lewis Ingersoll, the principal, and the defendants, his sureties. The plaintiff, in other words, could not, if he would, have compelled the defendants to be sureties for Lewis Ingersoll, the principal, in the note, in question.

The defendants, Ira Ingersoll and Ira Ingersoll, Jr., signed the note, and delivered it to the plaintiff, as sureties, for the plaintiff, and at the request of the plaintiff, and for the plaintiff's benefit, and, in consideration, that the plaintiff would, and did, indemnify them, as sureties, for the principal, in the note, in question.

The defendants, Ira Ingersoll and Ira Ingersoll, Jr., signed the note, and delivered it to the plaintiff, as sureties, for the plaintiff, and at the request of the plaintiff, and for the plaintiff's benefit, and, in consideration, that the plaintiff would, and did, indemnify them, as sureties, for the principal, in the note, in question. The defendants, Ira Ingersoll and Ira Ingersoll, Jr., signed the note, and delivered it to the plaintiff, as sureties, for the plaintiff, and at the request of the plaintiff, and for the plaintiff's benefit, and, in consideration, that the plaintiff would, and did, indemnify them, as sureties, for the principal, in the note, in question.

suffer you to be so much concerned, and so ill. Mr. Stearns is very well, and very cheerful, and desires his love to you. He thinks you should be very careful of yourself, and not let your spirits be low, for it is a time of trial with us all.

Mr. Stearns, Mr. Ward, and Mr. Hopkins, are to be ordained next week, and I hope it will be a time of refreshing to us all. Mr. Stearns is very well, and very cheerful, and desires to be remembered to you. I hope you will be very careful of yourself, and not let your spirits be low, for it is a time of trial with us all. Mr. Stearns desires you should be very careful of yourself, and not let your spirits be low, for it is a time of trial with us all. Mr. Stearns is very well, and very cheerful, and desires to be remembered to you. I hope you will

Mr. Pitch's work is a very good one, as far as it goes, in the Gaelic, and it is a great pity that he did not carry it on to the end of the Gaelic period, and give us a complete dictionary of the Gaelic of Wigtownshire, as Mr. Robertson, Mr. Macbain, and Mr. Grant have done for other districts. The Gaelic of Wigtownshire is, as Mr. Pitch says, "a very pure dialect," and, as he says, "the Gaelic of the Rhinns of Galloway, which is the southernmost portion of the district, has been completely removed from the influence of any other Gaelic speaking district, and has, in consequence, developed a very pure dialect." Mr. Pitch's work is, as he says, "a very good specimen of the dialect." Mr. Pitch's work is, as he says, "a very good specimen of the dialect." Mr. Pitch's work is, as he says, "a very good specimen of the

intently fixed on us. Moung Zah now began to read the petition, and it ran thus:—

"'The American teachers present themselves to receive the favor of the excellent King, the Sovereign of land and sea. Hearing that, on account of the greatness of the royal power, the royal country was in a quiet and prosperous state, we arrived at the town of Rangoon, within the royal dominions; and having obtained leave of the Governor of that town, to come up and behold the golden face, we have ascended, and reached the bottom of the golden feet. In the great country of America, we sustain the character of teachers and explainers of the contents of the sacred Scriptures of our religion. And since it is contained in those Scriptures, that, if we pass to other countries, and preach and propagate religion, great good will result, and both those who teach and those who receive the religion, will be freed from future punishment, and enjoy, without decay or death, the eternal felicity of heaven,—that royal permission be given, that we, taking refuge in the royal power, may preach our religion in these dominions, and that those who are pleased with our preaching, and wish to listen to and be guided by it, whether foreigners or Burmans, may be exempt from government molestation, they present themselves to receive the favor of the excellent King, the Sovereign of land and sea.'

"The Emperor heard this petition, and stretched out his hand. Moung Zah crawled forward and presented it. His Majesty began at the top, and deliberately read it through. In the meantime, I gave Moung Zah an abridged copy of the tract, in which every offensive sentence was corrected, and the whole put into the handsomest style and dress possible. After the Emperor had perused the petition he handed it back, without saying a word, and took the tract. Our hearts now rose to God,

Ko-a-Ghoka of his power. He, from thence, set out for Onondaga, with a force of two hundred men, and, on his way, he sent a party of ten men to the Onondaga country to see the best accessible place for an attack upon the Onondagas, and to return to him with the information. The party returned, and reported that the Onondagas had a very strong fort, and that it was impossible to take it. Nevertheless, Ko-a-Ghoka, with his two hundred men, proceeded to the Onondaga country, and, on his way, he sent a party of twenty men to the Onondagas, to inform them that he was coming to make them a visit. The Onondagas, knowing that he was a very cruel man, and that he was coming with a large force, were very much alarmed, and, in order to prevent his approach, they sent a party of twenty men to meet him, and to inform him that they had a very strong fort, and that it was impossible for him to take it. They also informed him that they had a very large force, and that they were ready to meet him in battle. The two parties met, and, after a long talk, Ko-a-Ghoka was induced to return to his own country, without making any attack upon the Onondagas. The Onondagas, in order to prevent his return, had sent a party of twenty men to lay in ambush, and to kill him, if he should return. The party did lay in ambush, and, when Ko-a-Ghoka returned, they killed him. The Onondagas, in order to prevent the outbreak of the war, sent a party of twenty men to the Mohawks, to inform them that they had killed Ko-a-Ghoka, and that they had done it because he was a very cruel man, and was coming to make them a visit. The Mohawks, being alarmed, sent a party of twenty men to the Onondagas, to inform them that they had killed Ko-a-Ghoka, and that they had done it because he was a very cruel man, and was coming to make them a visit. The Onondagas, being alarmed

the office, the Crown may grant it to another, and the grantee may sue for the profits, and oust the wrongdoer, or recover damages for the profits, or the value of the office, or the profits of an equivalent office which would accrue to the grantee if he should be appointed to the office, and be entitled to the profits of the office, and be ousted by the wrongdoer, and be unable to recover the profits of the office.

This book does their mind, some other office is granted to another, and he sues for the profits, and recovers damages for the profits, and the Crown, or the Minister, petitioned to repeal the Grant, and the Petition petitioned to repeal the Grant, and the Petition petitioned to repeal the Grant, and the Petition

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[illegible]

[illegible]

of affairs, and the Commissioners, in their report, have given effect to the wishes of the people, by recommending that the Government should be carried on by a Council of Five, to be chosen from among themselves, and that the Council should have power to make laws for the peace, order, and good government of the Colony, subject to the Queen's disallowance, and to the Governor's veto, in the same way as the Legislature of Victoria, Queensland, Tasmania, and Western Australia. The Commissioners, however, have, with the exception of the Governor's veto, left the Council free to make laws for the peace, order, and good government of the Colony, without any reservation.

In forming, then, the present of shaking off the yoke of Queensland, the Commissioners have, in the opinion of the Council, acted wisely and well. The Council, however, would have preferred to have done the very best, or, if not, worst, the Commissioners, in their report, have, in the opinion of the Council, left the Council free to make laws for the peace, order, and good government of the Colony.

"We cannot in fact," says the Council, "if we wished, if we attempted to make laws for the peace, order, and good government of the Colony, without the Governor's veto, and the Council would be in a worse position than it is now, if it had the veto." The Council, in its opinion, would be in a worse position than it is now, if it had the veto, because, in the opinion of the Council, it would be in a worse position than it is now, if it had the veto. Perhaps Commissioners, in their report, have, in the opinion of the Council, left the Council free to make laws for the peace, order, and good government of the Colony, without any reservation. The Council

the ground, and the ground was covered with the dead bodies of men, women, and children, for a distance of two miles, and the ground was covered with the dead bodies of men, women, and children

leaving Rangoon, and endeavouring to establish a mission in a district between Bengal and Arracan, which is under the government of Bengal, but is inhabited chiefly by Arracanese, who speak a language similar to the Burman. A Missionary from Bengal, (De Bruyn) formerly resided at Chittagong, the chief town in this district, and baptized several converts, who at his death were left without instruction.

They expected that the disciples would be intimidated by the refusal of the Emperor to tolerate the Christian religion. Mr. J. says:

"We thought that if one out of the three remained firm, it was as much as we could reasonably hope for. But how delightfully were we disappointed. They all, to a man, appeared immovably the same, yea, rather advanced in zeal and energy. They vied with each other, in trying to explain away difficulties, and to convince us, that the cause was not yet quite desperate. 'But whither are the teachers going?' was, of course, an anxious inquiry. We then asked them severally what they would do. Moung Nau had previously told us, that he would follow us to any part of the world. He was only afraid that he should be a burden to us; for, not being acquainted with another language, he might not be able to get his living in a strange land. 'As for me,' said Moung Thah-lah, 'I go where preaching is to be had.' Moung Byaa was silent and thoughtful. At last he said, that as no Burman woman is allowed to leave the country, he could not, on account of his wife, follow the teachers; but (continued he, with some pathos,) if I must be left here alone, I shall remain performing the duties of Jesus Christ's religion; no other shall I think of. This interview with the disciples rejoiced our hearts, and caused us to praise God for the grace which he has manifested to them."

It was soon ascertained, that the converts were unanimously desirous that the Missionaries should not forsake the station at present; and that several individuals were examining the new religion. Moung Byaa came to them, with his brother-in-law, Moung Myat-yah:

"'Teacher,' said he, 'my mind is distressed; I can neither eat nor sleep, since I find you are going away. I have been around among those who live near us, and I find some who are even now examining the new religion. Brother Myat-yah is one of them, and he unites with me in my petitions. (Here Myat-yah assented that it was so.) Do stay with us a few months. Do stay till there are eight or ten disciples. Then appoint one to be the teacher of the rest; I shall not be concerned about the event; though you should leave the country, the religion will spread of itself. The emperor himself cannot stop it. But if you go now, and take the two disciples that can follow, I shall be left alone. I cannot baptize those who may wish to embrace this religion. What can I do?' Moung Nau came in, and expressed himself in a similar way. He thought that several would yet become disciples, notwithstanding all opposition, and that it was best for us to stay awhile. We could not restrain our tears at hearing all this; and we told them, that as we lived only for the promotion of the cause of Christ among the Burmans, if there was any prospect of success in Rangoon, we had no desire to go to any other place, and would, therefore, reconsider the matter."

Thus, at the moment when ruin seemed to threaten the mission, the Lord was strengthening the hearts of the converts, and encouraging the Missionaries to remain at their posts, and proceed in the work of teaching the religion of the Gospel, trusting in his power for protection. It was finally resolved, that Mr. and Mrs. Judson should continue at Rangoon, and that Mr. and Mrs. Colman should

pioneer in Bithynia, and from a native Greek, at Amisus, in Pontus, Sinope, Trapezus, Cerasus, and Cotyora, and in the Chersonesus Taurica, the Greek colonies established there, and in Colchis, Iberia, and Albania, the Greeks were among the earliest settlers, in preference to Asiatics and Europeans, in the Caucasus, Persia, Tartary, Siberia, Kamtschatka, Mexico, Peru, &c., &c. Mr. Hamilton, in his Researches in Asia Minor, Pontus, and Armenia, has given a very full and interesting account of the Greek colonies.

Sinope, the birthplace of Diogenes, is called of the native Greeks, Sinopi, and is a place of considerable importance, and has a population of 10,000 souls, according to Hamilton. Mr. Chabert has found a valuable quarry of marble, and a very extensive one of alum, in the neighbourhood of Sinope, and a mine of lead, which is worked by the Turkish government, and yields 1,000 quintals annually. Mr. Hamilton, in his Researches, has given a very interesting account of the Greek colonies, and of the Greek population, in the Chersonesus Taurica, and in the Caucasus, and Colchis, and Iberia, and Albania, and amongst the tribes of mountaineers, and the Greek population, in the Caucasus, and Colchis, and Iberia, and Albania, and amongst the tribes of mountaineers, and the Greek population, in Tartary, Siberia, Kamtschatka, Mexico, Peru, &c., &c. Mr. Hamilton, in his Researches, has given a very interesting account of the Greek colonies, and of the Greek population, in the Chersonesus Taurica, and in the Caucasus, and Colchis, and Iberia, and Albania, and amongst the tribes of mountaineers, and the Greek population, in Tartary, Siberia, Kamtschatka, Mexico, Peru, &c., &c.

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"Mr. Gerhard, in reply, said that the subject matter of the resolution was a very important one, and he was sorry that it was not more fully discussed before the Legislature. He was in favor of the resolution, but would prefer to have it amended so as to include the Mines of Sullivan County, which are of great value, and which are now being developed by a company of gentlemen who have expended large sums of money in the work. He was, too, almost convinced that the mines, not only in Sullivan County, but throughout the State, would be found to be of great value, and that the time would come when the State would be benefited by them. It is quite probable, he thought, that some years hence, when the Legislature should be called upon to appropriate money for the support of the State, the mines would be found to be a very valuable source of revenue. He was in favor of the resolution, and would prefer to have Sullivan County included, but would not oppose the resolution if it was not so amended.

"Mr. Ketcham said that he was in favor of the resolution, but would prefer to have Sullivan County included, and would vote for it if it was so amended.

"Mr. Ward said that he was in favor of the resolution, but would prefer to have Sullivan County included, and would vote for it if it was so amended.

"Mr. Ferris said that he was in favor of the resolution, but would prefer to have Sullivan County included, and would vote for it if it was so amended.

"Mr. Lansing

Jackson, Mississippi, Nashville, Tennessee, Atlanta, Georgia, Jacksonville, Florida, Charleston, South Carolina, Richmond, Virginia, Washington, D. C., and New York, yesterday, morning, evening.

Mr. Edison's work is so well known to all the world, that it needs no introduction, and he needs no introduction to the people of the United States, for his name is known wherever he has been in this land. He was born in Milan, Ohio, and is now a resident of Menlo Park, New Jersey, where he has his laboratory.

Mr. Edison's work is well known to the people of Mobile. He appears to be perfectly at ease in regard to the success of his phonograph, and he is confident that it will be a great success, and he is confident that it will be a great success in Mobile.

Mr. Edison's work is well known to the people of Vicksburg. Instead the morning with Mayor Wren, he spent the afternoon with the Vicksburg Club, and he spent the evening with the people of Vicksburg. He is confident that the phonograph will be a great success in Vicksburg, and he is confident that it will be a great success in Mobile.

Mr. Edison's work is well known to the people of Nashville. He spent the morning with Mayor Ewin, the afternoon with the Nashville Club, and the evening with the people of Nashville. He is confident that the phonograph will be a great success in Nashville, and he is confident that it will be a great success in Mobile.

Mr. Edison's work is well known to the people of Atlanta. He spent the morning with Mayor Hillyer, the afternoon with the Atlanta Club, and the evening with the people of Atlanta. He is confident that the phonograph will be a great success in Atlanta, and he is confident that it will be a great success in Mobile.

Mr. Edison's work is well known to the people of Jacksonville. He spent the morning with Mayor Ward, the afternoon with the Jacksonville Club, and the evening with the people of Jacksonville. He is confident that the phonograph will be a great success in Jacksonville, and he is confident that it will be a great success in Mobile.

Mr. Edison's work is well known to the people of Charleston. He spent the morning with Mayor Gaillard, the afternoon with the Charleston Club, and the evening with the people of Charleston. He is confident that the phonograph will be a great success in Charleston, and he is confident that it will be a great success in Mobile.

Mr. Edison's work is well known to the people of Richmond. He spent the morning with Mayor Ellyson, the afternoon with the Richmond Club, and the evening with the people of Richmond. He is confident that the phonograph will be a great success in Richmond, and he is confident that it will be a great success in Mobile.

Mr. Edison's work is well known to the people of Washington, D. C. He spent the morning with Mayor Cleveland, the afternoon with the Washington Club, and the evening with the people of Washington. He is confident that the phonograph will be a great success in Washington, and he is confident that it will be a great success in Mobile.

Mr. Edison's work is well known to the people of New York. He spent the morning with Mayor Grant, the afternoon with the New York Club, and the evening with the people of New York. He is confident that the phonograph will be a great success in New York, and he is confident that it will be a great success in Mobile.

Mr. Edison's work is well known to the people of Mobile. He spent the morning with Mayor Wren, the afternoon with the Mobile Club, and the evening with the people of Mobile. He is confident that the phonograph will be a great success in Mobile, and he is confident that it will be a great success in Mobile.

Mr. Edison's work is well known to the people of Vicksburg. He spent the morning with Mayor Wren, the afternoon with the Vicksburg Club, and the evening with the people of Vicksburg. He is confident that the phonograph will be a great success in Vicksburg, and he is confident that it will be a great success in Mobile.

Mr. Edison's work is well known to the people of Nashville. He spent the morning with Mayor Ewin, the afternoon with the Nashville Club, and the evening with the people of Nashville. He is confident that the phonograph will be a great success in Nashville, and he is confident that it will be a great success in Mobile.

Mr. Edison's work is well known to the people of Atlanta. He spent the morning with Mayor Hillyer, the afternoon with the Atlanta Club, and the evening with the people of Atlanta. He is confident that the phonograph will be a great success in Atlanta, and he is confident that it will be a great success in Mobile.

Mr. Edison's work is well known to the people of Jacksonville. He spent the morning with Mayor Ward, the afternoon with the Jacksonville Club, and the evening with the people of Jacksonville. He is confident that the phonograph will be a great success in Jacksonville, and he is confident that it will be a great success in Mobile.

Mr. Edison's work is well known to the people of Charleston. He spent the morning with Mayor Gaillard, the afternoon with the Charleston Club, and the evening with the people of Charleston. He is confident that the phonograph will be a great success in Charleston, and he is confident that it will be a great success in Mobile.

Mr. Edison's work is well known to the people of Richmond. He spent the morning with Mayor Ellyson, the afternoon with the Richmond Club, and the evening with the people of Richmond. He is confident that the phonograph will be a great success in Richmond, and he is confident that it will be a great success in Mobile.

Mr. Edison's work is well known to the people of Washington, D. C. He spent the morning with Mayor Cleveland, the afternoon with the Washington Club, and the evening with the people of Washington. He is confident that the phonograph will be a great success in Washington, and he is confident that it will be a great success in Mobile.

Mr. Edison's work is well known to the people of New York. He spent the morning with Mayor Grant, the afternoon with the New York Club, and the evening with the people of New York. He is confident that the phonograph will be a great success in New York, and he is confident that it will be a great success in Mobile.

Mr. Edison's work is well known to the people of Mobile. He spent the morning with Mayor Wren, the afternoon with the Mobile Club, and the evening with the people of Mobile. He is confident that the phonograph will be a great success in Mobile, and he is confident that it will be a great success in Mobile.

Mrs. Siddons's first appearance in London, "cast off the shackles of provincial prejudice, and established her fame on the metropolitan boards, by a performance of the most delicate and critical nature." Mr. Kemble, who had preceded her by a few months, was then in the prime of his manhood, and was, perhaps, the most finished actor of the time. Mrs. Siddons's friends of Drury Lane, Mr. Sheridan in Parliament, Mr. Kemble in Hamlet, Mr. Lewis in Lothario, and Mr. Bannister in Sir Fretful Plagiary, had all been her admirers in Bath, and were her friends in London. Her first appearance was in Isabella, in Southerne's tragedy of the "Fatal Marriage," on Friday, October 16, 1782. Mr. Bannister, Mr. Aickin, Mr. Wilson, Mr. Hull, Mr. Dodd, Mr. Lewis, Mr. Quick, Mr. Wrighten, Mr. Miles, Mr. Parsons, Mr. Baddeley, Mr. Moody, Mr. Wilson, Mr. Wewitzer, Mr. Gaudry, and Mr. Bensley, were the principal actors, and Mrs. Pope, Mrs. Mattocks, Mrs. Wrighten, Mrs. Hopkins, Mrs. Wilson, Mrs. Bannister, Mrs. Lewis, and Mrs. Baddeley were the principal actresses.

"Good Mr. Mac Morris and Mr. Lewis have been with me," she writes to her husband, "and they have spoken very kindly to me, and have promised to do all in their power to make me comfortable. Mr. Sheridan desires to write, as a mere compliment, to Mr. Kemble, to desire he will do the part of Horatio, and I believe he will do it. Mr. Lewis says he is very fond of it, and it is a very good part, and he has immense vanity otherwise. He is a woman, if ever there was one, and a very good one, too. Mr. Sheridan has promised to write to Mr. Kemble, and I believe he will do it, for he is very good-natured, and he says he will do it for his sake. Mr. Lewis and Mr. Sheridan are very good-natured to me, and I believe they will do all in their power to make me comfortable. Mr. Lewis says he will do all in his power to make me comfortable, and I believe he will, for he is very good-natured to me. I am very well, and very happy in the hopes of your being with me. Mr. Lewis says he will do all in his power to make you

Mr. Lockyer, in his "Spectroscopic Observations of Sun-spots," pp. 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56,

[Aug. 1833.] Elder Parley P. Pratt, Brother Lyman Sherman, and myself, left Kirtland, on a mission to the south, on the 4th of August, 1833, in company with Brother Sidney Rigdon, who was going to Pittsburgh, where he intended to establish a mercantile business, and we took our passage on board a steamboat, which was to take us down the Ohio River to Cincinnati. We had a very pleasant passage down the river, and were treated very well, except some gamblers, who were on board, and who, by their profane language, and their conversation, made it very unpleasant for us, and for all other good people who were on board. We had a very good opportunity of preaching the gospel to them, and we did so, and they were very attentive to our words. We arrived safely at Cincinnati, where we had a very pleasant meeting with the saints, and we spent a few days very pleasantly with them. We then took our leave of them, and proceeded on our journey, on foot, through the Indian country, in company with Brother Sidney, who was to leave us at Vevay, in Indiana, and we had a very pleasant journey, for we had the Spirit of God with us, and we had a very good opportunity of preaching the gospel to the people, and we did so, and they received us very kindly, and we had a very good time. We arrived safely at Vevay, and we had a very pleasant meeting with the saints, and we spent a few days very pleasantly with them. We then took our leave of them, and Brother Sidney Rigdon left us, and we proceeded on our journey, on foot, through the Indian country, in company with Brother Lyman Sherman, and we had a very pleasant journey, for we had the Spirit of God with us, and we had a very good opportunity of preaching the gospel to the people, and we did so, and they received us very kindly, and we had a very good time. We arrived safely at Brother Lyman Sherman's, in Indiana, and we had a very pleasant meeting with the saints, and we spent a few days very pleasantly with them. We then took our leave of them, and Brother Lyman Sherman left us, and we proceeded on our journey, on foot, through the Indian country, in company with Brother Parley P. Pratt, and we had a very pleasant journey, for we had the Spirit of God with us, and we had a very good opportunity of preaching the gospel to the people, and we did so, and they received us very kindly, and we had a very good time. We arrived safely at Brother Parley P. Pratt's, in Illinois, and we had a very pleasant meeting with the saints, and we spent a few days very pleasantly with them. We then took our leave of them, and Brother Parley P. Pratt left us, and I proceeded on my journey, on foot, through the Indian country, in company with Brother Orson Pratt, and we had a very pleasant journey, for we had the Spirit of God with us, and we had a very good opportunity of preaching the gospel to the people, and we did so, and they received us very kindly, and we had a very good time. We arrived safely at Brother Orson Pratt's, in Illinois, and we had a very pleasant meeting with the saints, and we spent a few days very pleasantly with them. We then took our leave of them, and Brother Orson Pratt left us, and I proceeded on my journey, on foot, through the Indian country, in company with Brother Lyman Wight, and we had a very pleasant journey, for we had the Spirit of God with us, and we had a very good opportunity of preaching the gospel to the people, and we did so, and they received us very kindly, and we had a very good time. We arrived safely at Brother Lyman Wight's, in Illinois, and we had a very pleasant meeting with the saints, and we spent a few days very pleasantly with them. We then took our leave of them, and Brother Lyman Wight left us, and I proceeded on my journey, on foot, through the Indian country, in company with Brother John Corrill, and we had a very pleasant journey, for we had the Spirit of God with us, and we had a very good opportunity of preaching the gospel to the people, and we did so, and they received us very kindly, and we had a very good time. We arrived safely at Brother John Corrill's, in Illinois, and we had a very pleasant meeting with the saints, and we spent a few days very pleasantly with them. We then took our leave of them, and Brother John Corrill left us, and I proceeded on my journey, on foot, through the Indian country, in company with Brother Isaac Morley, and we had a very pleasant journey, for we had the Spirit of God with us, and we had a very good opportunity of preaching the gospel to the people, and we did so, and they received us very kindly, and we had a very good time. We arrived safely at Brother Isaac Morley's, in Illinois, and we had a very pleasant meeting with the saints, and we spent a few days very pleasantly with them. We then took our leave of them, and Brother Isaac Morley left us, and I proceeded on my journey, on foot, through the Indian country, in company with Brother Ezra Thayer, and we had a very pleasant journey, for we had the Spirit of God with us, and we had a very good opportunity of preaching the gospel to the people, and we did so, and they received us very kindly, and we had a very good time. We arrived safely at Brother Ezra Thayer's, in Illinois, and we had a very pleasant meeting with the saints, and we spent a few days very pleasantly with them. We then took our leave of them, and Brother Ezra Thayer left us, and I proceeded on my journey, on foot, through the Indian country, in company with Brother Thomas Marsh, and we had a very pleasant journey, for we had the Spirit of God with us, and we had a very good opportunity of preaching the gospel to the people, and we did so, and they received us very kindly, and we had a very good time. We arrived safely at Brother Thomas Marsh's, in Illinois, and we had a very pleasant meeting with the saints, and we spent a few days very pleasantly with them. We then took our leave of them, and Brother Thomas Marsh left us, and I proceeded on my journey, on foot, through the Indian country, in company with Brother Daniel Dunham, and we had a very pleasant journey, for we had the Spirit of God with us, and we had a very good opportunity of preaching the gospel to the people, and we did so, and they received us very kindly, and we had a very good time. We arrived safely at Brother Daniel Dunham's, in Illinois, and we had a very pleasant meeting with the saints, and we spent a few days very pleasantly with them. We then took our leave of them, and Brother Daniel Dunham left us, and I proceeded on my journey, on foot, through the Indian country, in company with Brother Lyman Sherman, and we had a very pleasant journey, for we had the Spirit of God with us, and we had a very good opportunity of preaching the gospel to the people, and we did so, and they received us very kindly, and we had a very good time. We arrived safely at Brother Lyman Sherman's, in Indiana, and we had a very pleasant meeting with the saints, and we spent a few days very pleasantly with them. We then took our leave of them, and Brother Lyman Sherman left us, and I proceeded on my

the interest of the Stock Market, the Railway Shareholder, and the Railway Manager, the Stock Market would have greatly made more profits. The Stock of the Railway Shareholder would have greatly increased in Railway, and consequently in Stock Market value, and the Railway Manager would have had more profit.

"Just Mr. Weir, if, after having been through two years of the Stock Market, and having seen the Stock Market, and having seen the Railway Shareholder, and having seen the Railway Manager, you had been asked what would you wish? Do you suppose that Mr. Weir would not have said, I wish the Railway Shareholder, the Stock Market, and the Railway Manager, to be all three benefited

Rule 3. Subject to the provisions of section 7 of the ordinance, the Governor may, by order published in the Gazette, from time to time, prohibit the importation, exportation, or transit, of any specified goods, articles, or substances, which he may deem necessary for the protection of the public health, or for the prevention of the spread of any disease, or for the protection of the public from being misled or deceived, and shall, in the case of any such order, specify the reasons for the same.

Rule 4. Subject to the provisions of section 7 of the ordinance, the Governor may, by order published in the Gazette, prohibit the importation, exportation, or transit, of any specified goods, articles, or substances, which he may deem necessary for the protection of the public against the spread of any disease, or against any other danger to the public health, or against being misled or deceived, and shall, in the case of any such order, specify the reasons for the same.

Rule 5. Subject to the provisions of section 7 of the ordinance, the Governor may, by order published in the Gazette, prohibit the importation, exportation, or transit, of any specified goods, articles, or substances, which he may deem necessary for the protection of the public against being misled or deceived, and shall, in the case of any such order, specify the reasons for the same.

Rule 6. Subject to the provisions of section 7 of the ordinance, the Governor may, by order published in the Gazette, prohibit the importation, exportation, or transit, of any specified goods, articles, or substances, which he may deem necessary for the protection of the public against being misled or deceived, and shall, in the case of any such order, specify the reasons for the same.

Rule 7. Subject to the provisions of section 7 of the ordinance, the Governor may, by order published in the Gazette, prohibit the importation, exportation, or transit, of any specified goods, articles, or substances, which he may deem necessary for the protection of the public against being misled or deceived, and shall, in the case of any such order, specify the reasons for the same.

CHAPTER XL.

Lord's Game Reserve, Bogalo, in Zululand to be Crown Land, and to be a Game Reserve.

This proclamation, dated the 1st day of August, 1895, is published in the Gazette of the 2nd August, 1895.

sential benefit from the voyage. For the advantage of a more healthful climate, she was removed to Serampore. The state of her health continued such, that it was, for a while, thought necessary that she should remain several months in Bengal; but more favorable symptoms soon appeared, and she resolved to return with her husband to the scene of their labors. On the 5th of January, 1821, they arrived in Rangoon.

"*January* 5. As we drew near the town, we strained our eyes to distinguish the countenances of our friends amid the crowd that we saw assembled on the wharf. The first that we recognised was the teacher, Moung Shwa-gnong, with his hands raised to his head, as he discerned us on the deck; and, on landing, we met successively with Mah Menla, and Moung Thah-lah, and several others, men, women, and children, who, after our usual examination at the custom-office, accompanied us to the mission-house. Soon after, Moung Nau, and others came in, who had not, at first, heard of our arrival. In the evening, I took my usual seat among the disciples; and when we bowed down in prayer, the hearts of us all flowed forth in gratitude and praise.

"*January* 6. In the morning we went to the government-house. The lady of the Viceroy received Mrs. J. with the familiarity of a friend. We sat sometime conversing with her. She informed us that she was now Woon-gyee-gah-dau, and was allowed to ride in a wau; (a vehicle carried by forty or fifty men;) dignities which very few Burman ladies attain. While we were sitting with her, the Viceroy just made his appearance, stalking along, as usual, with his great spear. He looked down upon us a moment, saying, 'Ah! you are come;' and then passed on.

"13. Have spent the past week in getting our things in order, and receiving visits from the disciples and inquirers. Yesterday, Moung Gway, the

ing and the Sabbath-day, and the Lord's Day and days, and the Sabbaths, and the Lord's Day and years, and the Sabbaths, and the Lord's Day and years, and the Sabbaths, and the Lord's Day and years

and all the other species of birds, including the Ducks, Geese, Swans, Herons, Bitterns, Rails, Gallinules, Shorebirds, Gulls, Terns, Auks, Grebes, Loons, and Cormorants, are protected by the game laws of New Jersey, and are not to be killed at any time, except under the conditions specified in the following paragraphs.

Under the game laws of New Jersey, the Wood Duck, the Eider Duck, the Ruddy Duck, the Canvas-back, the Redhead, the Scaup Duck, the Mallard, the Black Duck, the Pintail, the Green-winged Teal, the Blue-winged Teal, the Shoveler, the Gadwall, the Baldpate, the Wood Ibis, the Brant, the Canada Goose, the Snow Goose, the Blue Goose, the Swan, the Sora, the Virginia Rail, the Clapper Rail, the Gallinule, the Woodcock, the Wilson's Snipe, the Upland Plover, the Golden Plover, the Ruddy Turnstone, the Sanderling, the Pectoral Sandpiper, the Red-backed Sandpiper, the Dowitcher, the Yellowlegs, the Knot, the Ruff, the Turnstone, the Sandpiper, the Plover

Mr. Judson now employed Moung Shwa-gnong to assist him in a thorough revision of those parts of the New Testament which had been translated, but not yet printed, viz. the Epistle to the Ephesians, and the first part of Acts. These were sent to Serampore to be printed.

On the 15th of June, Mah Myat-lah was baptized, and added to the little band of believers.

"*July* 14. In the interval of receiving company, I have lately been employed in translating; have finished the Gospel and Epistles of John, those exquisitely sweet and precious portions of the New Testament, and am now employed on the latter part of Acts. I find Moung Shwa-ba a most valuable assistant, in all parts of missionary work. Moung Shwa-gnong also begins 'to be dissatisfied with being a mere disciple, and hopes that he shall sometime be thought worthy of being a teacher of the Christian religion.' These two, with Mah Menla, are, at present, the flower of our little church. I have no reason, however, to complain of the conduct of any, considering the great disadvantages under which they all labor. Some have grown comparatively cold; but none have forgotten their first love. Praise forever be to Him,

"Who is faithful to his promises,
And faithful to his Son."

"*August* 4. Am just recovering from the second fit of sickness which I have had this season. The first was the cholera morbus; the present has been a fever. The second day after I was taken, Mrs. J. was taken with the same; and for several days we were unable to help one another. Through divine mercy, however, we contrived to get our medicines from time to time, and are now in a convalescent state, so far as the fever is concerned. Mrs. J. however, is suffering severely under the liver complaint, which, notwithstanding continual saliva-

tions, is making such rapid and alarming advances, as to preclude all hope of her recovery in this part of the world."

The alarming character of Mrs. Judson's disease made it evident, that she must repair to some more propitious climate, to regain her health. It was, at last, resolved, that she should visit America; and on the 21st of August, she embarked for Bengal. The feelings with which she parted from her husband, and from the little church, may be better conceived than described Her own words are:

"Those only who have been through a variety of toil and privation, to obtain a darling object, can realize how entirely every fibre of the heart adheres to that object, when secured. Had we encountered no difficulties, and suffered no privations in our attempts to form a church of Christ, under the government of a heathen despot, we should have been warmly attached to the individuals composing it, but should not have felt that tender solicitude and anxious affection, as in the present case.

"Rangoon, from having been the theatre, in which so much of the faithfulness, power and mercy of God had been exhibited—from having been considered, for ten years past, as my home for life—and from a thousand interesting associations of ideas, had become the dearest spot on earth. Hence you will readily imagine that no ordinary consideration could have induced my departure."

The following letter to Dr. Baldwin contains an account of her arrival in Calcutta, and of her arrangements for visiting England:

"Calcutta, Dec. 8, 1821.

"Rev. and dear Sir,

"I left Rangoon last August, and arrived in Calcutta on the 22d of September. My disorder gained

Mr. Pitman's mind was naturally inventive, and he was fertile in resources, and his ready wit and quick perception of the ridiculous made him a very pleasant companion. He was a great lover of the drama, and he was fond of the society of theatrical people. He was a good actor himself, and was very fond of amateur theatricals. He was a great lover of music, and was a good musician himself, having been a member of the Philharmonic Society, and playing on the violoncello, occasionally at the Philharmonic concerts, and at other public musical entertainments. He was also a good amateur painter, and was a member of the Society of Amateurs, and was a constant contributor to their annual exhibitions. He was also a good amateur sculptor, and was a member of the Society of Amateur Sculptors, and was a constant contributor to their annual exhibitions. He was also a good amateur musical composer, and was a member of the Society of Amateur Musical Composers, and was a constant contributor to their annual exhibitions. He was also a good amateur poet, and was a member of the Society of Amateur Poets, and was a constant contributor to their annual exhibitions. He was also a good amateur actor, and was a member of the Society of Amateur Act

Bar." and "Lord Chancellor." Mr. Pressley's evidence was given in the Chancery Division, and the Lord Chancellor, Lord Justices and Vice-Chancellors were frequently referred to as "the judges from Bloomsbury," and as explained to the jury coming from Bloomsbury, and the Lord Chancellor was referred to as "the Lord Chancellor of Bloomsbury." Mr. Pressley's evidence was given in England. But I do not intend to go into the question of the Lord Chancellor of Bloomsbury, or the Lord Chancellor of Ireland, or the Lord Chancellor of Scotland, or the Lord Chancellor of Canada.

Mr. Pressley, in the Bloomsbury sense, I assume, is a Lord Chancellor of Bloomsbury. He is a Lord Chancellor of Bloomsbury, and he is a Lord Chancellor of Bloomsbury, and he is a Lord Chancellor of Bloomsbury. Mr. Pressley, in the Lord Chancellor of Bloomsbury sense,

Christian. Have we not, my dear sir, every reason to trust in God in future, when we see what he has done in Rangoon? Could you see at once the difficulties in the way of the conversion of the Burmans, the grace of God would appear ten times as conspicuous as it now does. When we hardly ventured to hope that we should ever see a truly converted Burman, how great is our joy to see a little church rise up in the midst of that wilderness, consisting of thirteen converted Burmans."

On her passage, she had a severe attack of her complaint, which confined her to her cabin for several days. During her confinement, two young ladies of rank and influence frequently inquired concerning her health. She occasionally requested them to read to her such selections as she thought might have a salutary effect upon their minds. To these exercises, she added much serious converse; and soon had the happiness of seeing their minds solemnly impressed. Their seriousness continued during the rest of the voyage; but what has been the issue, we have had no means of ascertaining.

Having arrived in England, with health somewhat improved, she was introduced to the excellent Joseph Butterworth, Esq., Member of Parliament. He politely urged her to make his house her home; which invitation she accepted with the liveliest emotions.*

* Mr. Butterworth, at a meeting of the English Baptist Missionary Society, thus gracefully alluded to Mrs. Judson's visit:

After some remarks upon the pleasing success which had attended missionary exertions among all denominations of Christians, he proceeded to mention that respecting one interesting scene of labor, which had been slightly touched on in the Report, he could add some further particulars which had recently come to his knowledge. He referred to the Burman Empire, and his information was derived from Mrs. Judson, whom he had lately the pleasure of receiving under his roof, and whose visit reminded him of the apostolic admonition, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."

While in his family, she was favored with an introduction to many persons distinguished for literature and piety, particularly Wilberforce, Babington, and Sumner, the King's chaplain.

It was thought expedient that Mrs. Judson should visit Cheltenham, for the benefit of its mineral waters. She was recommended by Mr. Butterworth to an eminent physician of that place, and there spent several weeks.

About the same time she received a pressing invitation from friends in Scotland, to visit them, with a kind offer to defray her expenses. Acceding to this proposal, she spent several weeks in that land of Christian hospitality. Here she received a request from the American Baptist Board, to return in the New York packet. She proceeded to Liverpool for embarkation; but was persuaded to take passage in a much more commodious vessel, by a number of Liverpool ladies, who generously defrayed the expense of her passage.

In August, 1822, she took final leave of her British friends, who had become inexpressibly endeared to her by many valuable presents and innumerable acts of kindness. "Often has she mentioned," says a friend, "with the brightest glow of affection, the high-toned piety of English and Scottish Christians, and the prelibations of heaven which she enjoyed in their society."

The following memorandum has been found among her papers:

"*August* 16. Embarked on board the Amity, for the United States. Mr. and Mrs. Deakin, Miss Hope, Miss Jones and her brother, accompanied me, about fifty miles, and returned in the steam-boat. After the departure of these very dear friends, I felt sad and disconsolate, being quite alone, without any Christian friend on board, or any female with whom I can converse. Yet I am not alone. The same kind and glorious Being, who, notwithstanding

all my provocations, has hitherto directed my steps, and at times granted me his presence, is still, I trust, with me, and will make my way prosperous. I hope to enjoy much of his presence, during my passage, and spend more time in the immediate duties of religion, than my late rambling life has admitted. Should I be preserved through the voyage, the next land I tread will be my own native soil, ever-loved America, the land of my birth. I cannot realize that I shall ever again find myself in my own dear home at Bradford, amid the scenes of my early youth, where every spot is associated with some tender recollection. But the constant idea, that my dear J. is not a participator of my joys, will mar them all."

The following letter from Mr. Judson, to Dr. Baldwin, will show the state of things at Rangoon, up to the time of its date.

"Rangoon, Feb. 6, 1822.

"Rev. and dear Sir,

"I have baptized one man only, since I last wrote you; nor are there any others, at present, who are preparing to come forward. The last prosecution of our most distinguished disciple, Moung Shwa-gnong, which took place in September last, and terminated in his being obliged to flee for his life, struck a fatal blow to all religious inquiry. Since that time, I have confined myself almost entirely to translating. About half the New Testament is now finished, and I am desirous of finishing the whole, if possible, before making any further missionary movement. When that work is disposed of, I expect to feel more free to go forth and encounter the hazards, which may attend an open and extensive declaration of the Gospel. I am fully persuaded that the way will soon be opened for the introduction and establishment of true religion in this country. Difficulties may obstruct, delays may intervene, the faith of Missionaries and their sup-

porters may be severely tried; but at the right time, the time marked out from all eternity, the Lord will appear in his glory.

"Brother Price arrived here in December, and brother Hough in January following. I believe it is the desire of us all to live and die among the Burmans."

CHAPTER XIII.

Mrs. Judson's Visit to America—Mr. Wade joins the Mission—Sail for Calcutta.

MRS. JUDSON arrived at New York on the 25th of September, 1822. The following letter expresses her feelings on revisiting her native country.

TO MR. JUDSON'S PARENTS.

Philadelphia, Sept. 27, 1822.

"My dear Parents,

"With mingled sensations of joy and sorrow, I address a few lines to the parents of my beloved husband—joy, that I once more find myself in my own native country, and with the prospect of meeting with loved relatives and friends—sorrow, that he who has been a participator in all my concerns for the last ten years, is not now at hand to partake with me in the joyful anticipations of meeting those he so much loves. I left Liverpool on the 16th of August, and arrived in New York harbor day before yesterday. On account of the prevalence of the yellow fever, prudence forbade my landing. Accordingly I embarked on board the steam-boat for this place, where I arrived a few hours ago. It was my intention to pass a week in Philadelphia, and then go to Providence, and thence to you in Woburn, as it would be on my way to Bradford, where I shall

spend the winter. But Dr. Staughton wishes me to go on to Washington, which will detain me in this part of the country a week longer. However, I hope to be with you in a fortnight from this time. My health is much improved since I left England, and I begin to hope that the disorder is entirely eradicated."

Of the various incidents which occurred during this visit to America, the Compiler was encouraged to hope for a particular narrative, by her brother, Dr. Elnathan Judson, whose kind attentions to her during her visit, she frequently mentions in her letters with the warmest gratitude. But the state of his health has prevented that gentleman from performing a service for which he is so well qualified, and which would have been so acceptable to the readers of this work.* From the letters of Mrs. Judson, with which we have been favored, we shall make such extracts as will furnish a general view of her proceedings during her visit.

After a short stay in Philadelphia, she hastened to meet her parents and friends in Bradford. Here, in the bosom of her native home, she had hoped so far to regain her health, as to be enabled to embark again for Burmah, early in the ensuing spring. But the excitement of feeling produced by this visit to the scenes and the friends of her childhood, and the exhaustion of strength, resulting from the necessity of meeting and conversing with numerous visiters, added to the effect of the cold climate of New-England, on a constitution so long accustomed to the tropical heat of Burmah, obliged her to leave Bradford, after a stay of six weeks, and spend the winter in Baltimore.

The letters which will now be inserted will fully disclose the real state of her health, her feelings, and

* This amiable and lamented gentleman has died, since the previous editions of this work were published.

Lee married Miss Mary Custis, daughter of George Washington Parke Custis, and grandson of Martha Washington, by her first husband, Daniel Parke Custis. Mrs. Lee died in 1873, leaving four children, to whom the Mount Vernon estate was devised, subject to a life-estate in their father. Mr. Lee died in Baltimore, Maryland, on the 12th of October, 1870, and was buried in the family vault at Mount Vernon, Virginia, by the side of his father-in-law, Mr. Custis. Mr. Custis's mansion and tomb are the only buildings on the Mount Vernon estate, which is now in charge of a society of ladies, who have made it a public place, and have restored the mansion to its original condition, and have placed in it many relics of Washington and his family. The tomb is a plain brick structure, with a wooden door, and is in a very dilapidated condition. The mansion is a large, plain, old-fashioned house, with a wide hall, and rooms on each side, with a large dining-room, and a kitchen in the basement. The grounds are very beautiful, and the view from the house is very fine. The tomb is about a mile from the house, and is in a very lonely place, with a few trees around it. The tomb is in charge of a negro who lives near it, and who, for a small fee, will show it to visitors.

By the Editor.

Chicago, Dec. 8, 1876.

Now is my period to say hence to the Spiritualists, and to the world, that I have no more to say concerning the Spirit-Land, or the Spirit-World, or the Spirit-Life, or the Spirit-Existence, or the Spirit-Universe, Nearly, or perhaps, for half a century, I have been a Spiritualist, and I have been a Spiritualist because I believed in the Spirit-Land, and in the Spirit-World, and in the Spirit-Life, and in the Spirit-Existence, and in the Spirit-Universe, and because I believed in the Spirit-Land, and in the Spirit-World, and in the Spirit-Life, and in the Spirit-Existence, and in the Spirit-Universe,

Providence, at which place we arrived about five o'clock in the afternoon. I sent my letters to Mr. B. who soon came to the hotel, and urged my going to his house. But as we were to go on board the steam-boat the same night, I declined. He then said he would come with his carriage, and conduct me to the steam-boat; at the same time saying, he hoped to have a ship ready to sail for India in the spring, and should rejoice to give me and other Missionaries a passage gratis. He drove me in his chaise to the boat about ten o'clock at night, where many passengers had embarked. The wind was fair, the sky clear, and we had a most charming passage through the Sound. For the first time since my arrival in America, I slept *all* night, lulled to sleep by the motion of the boat. We reached New York at four, on Thursday morning. Soon after light, Mr. C. of Boston, came on board, having been apprized of my coming, by letters from his wife. He procured a carriage, and conducted me to the house of Mr. C. a pious, wealthy Baptist. It rained very hard, and as Mr. H. was obliged to go on, Mr. C. of Boston, very kindly offered to accompany me to Philadelphia, on the next day, rather than I should go in the rain. Accordingly, I passed Thursday in New York. In the evening, one of the most interesting prayer meetings was held, that ever I attended. Many pious, devout Christians were present; seven prayers were offered, and as many addresses. They proposed devoting, individually, a part of every Sabbath morning to pray for the restoration of my health. Friday morning, at six o'clock, we again went on board the steam-boat for Philadelphia. It was a most charming day; and so mild, that I found my cloak burdensome. Forty miles was land carriage; but having very pleasant company, I felt not much fatigued. We arrived in Philadelphia at nine o'clock in the evening of the same day. I found the weather so warm, that a fire was unnecessary. So much for

reports which say there is no difference in the climates. Sunday morning, brother Elnathan arrived; and on Monday we set off for this city, and arrived on Tuesday morning. I am very comfortably situated, and keep in my chamber most of the time."

TO REV. DR. WAYLAND.

"Baltimore, Dec. 5, 1822.

"How much of heaven might Christians enjoy even here on earth, if they would make an effort, if they would keep in view what ought to be their great object in life. If they would but make the enjoyment of God their main pursuit, how much more consistent with their profession would be their conduct, how much more useful their lives, and how much more rapidly would they ripen for eternal glory. Christians do not sufficiently assist each other in their spiritual walk. They are not enough in the habit of conversing familiarly and affectionately on the state of each other's souls, and kindly encouraging each other to persevere and get near to heaven. One degree of grace attained in this world is worth more than every earthly enjoyment.

"My journey to this place was pleasant though fatiguing. I passed one night only in New York, and spent a most pleasant evening in the society of a large party of good people, who were collected together for the purpose of prayer. Many fervent petitions were presented in behalf of the perishing Burmans, and the little church established in that country. It was an evening to me full of interest; but I found at the conclusion, that my strength was quite exhausted, and I began to fear whether I should be able to continue my journey. I reached Philadelphia late on Friday evening, where I met my brother.

"I ought to have mentioned that I found much of a true missionary spirit existing in New York; and that the intelligence of Mr. Colman's death seemed to have a proper effect—that of exciting to greater

effort and more fervent prayer that faithful Missionaries may be raised up to fill the places of those that are removed.

"*Dec.* 9. I began this letter as you will see from its date some days ago; but a violent cold taken the evening I received yours, prevented my finishing it. I feel very thankful that I am no farther north than Baltimore, for I am confident that the cold would soon destroy me. I have not been out of the house since I arrived, and hardly out of my chamber. My health is certainly better than when I left Boston, though I have a heavy cold and some cough.

"What can be done to excite a missionary spirit in this country? I dare not engage in the subject till I am better. It would take up my whole soul, and retard my recovery. A little while, and we are in eternity; before we find ourselves there, let us do *much* for Christ."

TO MRS. CHAPLIN, OF WATERVILLE.

"Baltimore, Dec. 19, 1822.

"My dear Mrs. Chaplin,

"All your kind favors, dictated, I doubt not, by the sincerest affection, have been received, and demand from me an early communication, with a particular account of my present situation, plans and prospects. I did intend writing you from Boston, but such was the state of my health and engagements with our dear friends in that city, that I was necessitated to defer it till the present time. Relative to my leaving New England for the south, when you shall hear my reasons, you will, I dare say, join with me in thinking, that duty to myself and Mr. Judson required my proceeding as I have. I had never *fully* counted the cost of a visit to my dear native country and beloved relatives. I did not expect that a scene which I had anticipated *as so joyous*, was destined to give my health and constitution a shock which would require months to repair. During my passage from England, my health was

equal profit, and then hand over to him all of original
stock, and the profits of the business. This was done
accordingly, and he took charge of the business, and
handled all goods and gave them to us, saying that
he was willing to do so, and was willing to do all
that was required of him, and was willing to do
more than was required of him. He was a man
of good character, and was a member of the
Methodist Episcopal church, and was a good
man. He was a man who was well known in
Boston, and was well known in the Methodist
church in Boston, and was well known in the
Methodist church in Lynn, and was well known
throughout the country to be a man of good character
and good standing in the church. He was
a man who was well known in the Methodist
church in Lynn, and was well known in the
Methodist church. Testimony was offered to
show that he was a man of good character, and
was well known in the Methodist church in Lynn,
and was well known in the Methodist church in
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he

Eine Stunde Boot. Eine Stunde zu Fuss. Es ist ein Gebiet, das sich nach Norden hin bis zum Kap Cretin erstreckt, und das Gebiet von Kaiserin Augusta Fluss, das sich nach Westen

to give an account of the American Baptist Mission to Burmah—its origin, progress, and success; consisting principally in a compilation of those letters and documents transmitted to friends in America, interspersed with accounts of the population, manners, and customs of the Burmans.

"Thus, my dear Mrs. C. have I been particular, and I fear tiresome, in my account of myself. But your kindness, your affectionate concern for my welfare, is all the excuse I have to offer. Your kind hint, relative to my being injured by the lavish attention of our dear friends in this country, has much endeared you to my heart. I am well aware that human applause has a tendency to elate the soul, and render it less anxious about spiritual enjoyments, particularly if the individual is conscious of deserving them. But I must say, that since my return to this country, I have often been affected to tears, in hearing the undeserved praises of my friends, feeling that I was far, very far from being what they imagined; and that there are thousands of poor, obscure Christians, whose excellences will never be known in this world, who are a thousand times more deserving of the tender regard of their fellow Christians. than I am. Yet I trust, I am grateful to my Heavenly Father for inclining the hearts of his children to look on me with a friendly eye. The retired life I now lead, is much more congenial to my feelings, and much more favorable to religious enjoyment, than when in England and America, where I was kept in a continual bustle of company. Yes, it is in retirement that our languishing graces are revived, our affections raised to God, and our souls refreshed and quickened by the influences of the Holy Spirit. If we would live near the threshold of heaven, and daily take a glance of our promised inheritance, we must avoid not only worldly, but religious dissipation. Strange as it may seem, I do believe there is something like religious dissipation,

in a Christian's being so entirely engrossed in religious company, as to prevent his spiritual enjoyments."

TO HER SISTER.

"Baltimore, Dec. 25, 1822.

"My dear Sister Mary,

"Many thanks for the concern you manifest for my spiritual health, as it is to me a convincing evidence that you constantly pray for me. Whatever is my situation, however flattering my prospects of a worldly nature, all is loss and dross unless I feel something of that spiritual peace and comfort which our Lord bequeathed to his disciples. And I know of no means so directly calculated to insure this peace to us, as the fervent and earnest prayers of those who enter heaven, as it were, to lay the case of their friends before their Father. I am in this city much more comfortably situated than you imagine, or I anticipated. I have always found full employment of time, and much retirement from company of every description, the grand secret for living near to God, and the right performance of duties incumbent on us. In these respects I have not been so comfortably situated since I left Rangoon, as now, excepting on my passage from England to this country. When I first arrived, I requested the servants of the house to say, when any person requested to see me, that 'Mrs. Judson did not see company.' For I felt resolved that my health should be my first consideration.

"Brother E. is absent, engaged in his official duties, nearly all day, so that I have the disposal of my time entirely. I spend about five hours in the day in arranging letters relative to the Burman Mission; and feel very happy in the consideration, that in my endeavours to regain my health, my time is not all lost—for in this publication, Christians will have a more correct view of the little church in Ran-

gates, which are in the king's palace, to lay hands on king Ahasuerus.

6 And the king said unto the queen in the banquet of wine, What is
7 your request, and it shall be granted unto you? and what is your
petition, even to the half of the kingdom, it shall be given you.
8 Then answered Esther, and said, My request and my petition is;
9 If I have found favour in the sight of king Ahasuerus, and if it
please the king to grant my request, and to perform my petition,
let the king and Haman come to the banquet that I shall prepare
for them, and I will do to morrow according to the king's
10 word. Then Haman went forth that day joyful and with a glad
heart: but when Haman saw Mordecai in the king's gate, that he
11 stood not up, nor moved for him, he was full of wrath against
Mordecai. Nevertheless Haman refrained himself: and when he
came home, he sent and called for his friends, and Zeresh his
12 wife. And Haman told them of the glory of his riches, and the
multitude of his children, and all the things wherein the king
had promoted him, and how he had advanced him above the
13 princes and servants of the king. Haman said moreover, Yea,
Esther the queen let no man come in with the king unto the
banquet that she hath prepared but myself; and to morrow am
14 I invited unto her with the king. Yet all this availeth me nothing
so long as I see Mordecai the Jew sitting at the king's gate.
Then said his friends and Zeresh his wife unto him, Let a gallows
be made of fifty cubits high, and to morrow speak thou unto the
king that Mordecai may be hanged thereon: then go thou merry
with the king unto the banquet. And the thing pleased Haman;
and he caused the gallows to be made.

VI. 1 On that night could not the king sleep, and he commanded
to bring the book of records of the chronicles; and they were
2 read before the king. And it was found written, that Mordecai
had told of Bigthana and Teresh, two of the king's chamberlains,
the keepers of the door, who sought to lay hand on king Ahas-
3 uerus. And the king said, What honour and dignity hath been
done to Mordecai for this? Then said the king's men that ministered
unto him, There is nothing done for him. And the king said,
4 Who is in the court? Now Haman was come into the outward
court of the king's house, to speak unto the king to hang Mordecai
on the gallows that he had prepared for him. And the king's
5 men said unto him, Behold, Haman stand in the court. And
the king said, Let him come in. So Haman came in. And the
6 king said unto him, What shall be done unto the man whom the
king delighteth to honour? Now Haman thought in his heart,
To whom would the king delight to do honour more than unto
7 myself? And Haman said unto the king, For the man whom the
king delighteth to honour, let royal apparel be brought which
the king hath worn, and the horse that the king rideth upon,
8 and the royal crown which is set upon his head: and let this
apparel and horse be delivered to the hand of one of the king's
most noble princes, that they may array the man therewith
9 whom the king delighteth to honour, and bring him on horse-
back through the street of the city, and proclaim before him,
Thus shall it be done to the man whom the king delighteth
10 to honour. Then said the king unto Haman, Make haste, and
take the apparel and the horse, as thou hast said, and do even
so to Mordecai the Jew that sitteth at the king's gate: let
nothing fail of all that thou hast spoken of. Then took Haman
the apparel and the horse, and arrayed Mordecai, and brought
him on horseback through the street of the city, and proclaimed
before him, Thus shall it be done to the man whom the king
delighteth to honour.

weeks, since I commenced my old employment of taking mercury. I am now in a state of salivation, my cough is almost entirely removed, the pain in my side has subsided, and I begin to think my recovery is nearly completed. I continue, however, to take mercury, and shall probably be kept in this state for three weeks to come. I have not been out of the house since I arrived, and hardly out my chamber.

"I receive a great many letters, some of which are very spiritual and interesting. The one you forwarded the other day, was from a niece of Mr. Butterworth, a most interesting letter. She says her uncle has put to interest, for my Burman school, £100 sterling, and much more is collected. I find it is the opinion of my London physicians, that I shall *not live* if I return to the East. Friends in England say, 'Mr. Judson must come there.' But I say no—I must make another trial. I still hope to get away in the spring, but not before April or May. I shall go on to the north, as early as the travelling will allow. I long to be among you again, though I believe it is much better for my health to be here."

TO REV. DR. WAYLAND.

"Baltimore, Jan. 22, 1823.

"I want the Baptists throughout the United States to feel, that Burmah *must be converted* through their instrumentality. They must do more than they have ever yet done. They must *pray* more, they must *give* more, and make greater efforts to prevent the Missionary flame from becoming extinct. Every Christian in the United States should feel as deeply impressed with the importance of making continual efforts for the salvation of the heathen, as though their conversion depended solely on himself. Every individual Christian should feel himself guilty if he has not done and does not continue to do *all* in his power for the spread of the

gospel and the enlightening of the heathen world. But I need not write thus to you. You see, you feel the misery of the heathen world. Try to awaken Christians around you. Preach frequently on the subject of Missions. I have remarked it to be the case, when a minister feels *much* engaged for the heathen, his people generally partake of his spirit.

"I rejoice to hear that there is a prospect of a revival of religion in Boston. May it reach all our societies."

TO HER SISTER.

"Baltimore, Feb. 12, 1823.

"My dear Sister,

"The first moment I am able to hold a pen is in reply to yours, which I received yesterday. It found me in bed, weak and feeble, but its contents rejoiced my heart. If I have ever felt a disposition to complain of my deprivation of health, it has been since I have heard of the reformations at Andover and Boston. O could I have endured the cold of New-England, how rejoiced I should have been to have passed the winter, where my soul would have been refreshed with those spiritual showers. I do indeed long once more to see the power of God displayed in the awakening of sinners and the reviving of Christians. But though I am deprived at present of this unspeakable privilege, my soul rejoices to hear that God still remembers his church in mercy, that he still manifests himself a prayer hearing God. How gladly would I set off immediately for Bradford, if I did not think it presumptuous. For the last month, I have been very feeble,—hardly able to write to any one. I have had two slight attacks of bleeding at the lungs; and in consequence of this, have been reduced very low by bleeding at the arm. I have been bled five times, and think I am now getting better.

"My friends here are very kind. But in all my

afflictions, my only consolation has been derived from the consideration, that God my father and my portion reigns, and orders all my changes."

TO MRS. CHAPLIN, OF WATERVILLE.

"Baltimore, Feb. 17, 1823.

"My ever dear Mrs. Chaplin,

"Your kind and affectionate letter found me in bed, so weak, that I was obliged to read it at intervals; but it afforded heartfelt consolation. But thanks to our Heavenly Father, whose guardian care and love I have *so largely* experienced, I am now much better, and once more enjoy the prospect of gaining that degree of health, which will allow my return to Burmah; there to pass my remaining days, few or many, in endeavouring to guide immortal souls to that dear Redeemer, whose presence can make joyful a sick chamber, a dying bed. For the last month, I have been *very ill.* The disease seemed to be removed from the liver to the lungs. I have raised blood twice, which the physicians thought proceeded from the lungs, though I am inclined to think to the contrary, and believe it came only from the mouth of some vessel in the throat. I was, however, bled so frequently, and so largely, that my strength was quite reduced. At present, I am free from every unfavorable symptom, but am still weak.

"I am rejoiced to hear that Mr. Boardman has offered himself to supply dear Colman's place. If actuated from motives of love to God, and concern for precious souls, tell him he will never regret the sacrifice, but will find those spiritual consolations, which will more than compensate for every privation. I shall rejoice to afford him every assistance in the acquisition of the language, which my health will allow, though I fear he will not be ready to sail so early as I hope to embark.

"My dear Mrs. Chaplin, this is the third day I have been writing this letter, on account of my weakness. But I am gaining a little every day.

Yesterday, I had a little female prayer meeting in my chamber—trust the blessed Saviour was near us. O, it is good to get near to God, to enjoy his presence, and feel, whether in life or death, we are his. *Open your mouth wide, and I will fill it*, is a promise, of which we do not think sufficiently. How much real enjoyment we lose, by not striving more earnestly to partake largely of the influence of the Holy Spirit.

"Let us, my dear sister, so live, that our union to Christ, the vine, may not only be satisfactory to ourselves, but to all around us. On *earth* we *serve* God; in *heaven, enjoy* him—is a motto I have long wished to adopt. When in heaven we can do nothing towards saving immortal souls."

TO ONE OF HER SISTERS.

"Baltimore, Feb. 25, 1823.

"My dear Sister,

"From the tenor of my last, I know you will all feel anxious to hear from me, consequently, I take the earliest opportunity to write you. My health is daily improving; but after being reduced so low as I have been, by bleeding from the arm, I must expect to gain very gradually. My liver complaint seems entirely removed, and were I not so very feeble, I would set off for Bradford to-morrow. But I can now ride only an hour at a time, and am much fatigued after that. But God has been kind, unspeakably kind to me, and enabled me to cast all my cares and concerns on him; and I have frequently been led to say, it is good for me to be afflicted. There are some spiritual, heavenly minded Christians in this place, who have often refreshed me by their conversation and prayers. A few days ago, I had a prayer meeting in my chamber, and I trust Christ was one in the midst of us. Dr. Staughton sent me yesterday Mr. Judson's journal, lately received. God is doing wonders in Rangoon, and building up his little church there. Five more have

been baptized, making eighteen in all, and several others seriously inquiring. Three females have lately been baptized, who formerly attended my Wednesday meeting. They have set up, of their own accord, a *female prayer meeting*. Is not this encouraging? Dr. Price had received an order from the Emperor to go to Ava, on account of his medical skill; and Mr. Judson was about to accompany him, in order to make another effort for toleration. You will readily imagine *my anxiety* to get back to Rangoon. I yet hope that my health will enable me to return this spring. O that God would incline the heart of the Emperor to favor the introduction of the Christian religion, and protect the little church formed there.

"I hope to get to Bradford by the last of March. Brother E. will probably travel with me. But I must give up all idea of visiting and talking, on account of the weakness of my lungs. I have received a great many letters this winter, which have been a great consolation in my retired situation.

"I am rejoiced to hear that there is a prospect of more attention to religion at Bradford. God will be inquired of by his children, and in answer to their prayers will pour out his Holy Spirit."

TO REV. DR. WAYLAND.

"Washington, March 16, 1823.

"The intelligence communicated in Mr. Judson's letter to Dr. Baldwin, kindly transmitted in your last, is truly astonishing and interesting. The late accession to the little church in Rangoon, under existing circumstances, is wonderful indeed, and has a tendency to increase our confidence in God, and strengthen the assurance that the mission will never be destroyed. Mr. Judson's journal has been received by the Corresponding Secretary, which contains the particulars of the late conversions. It is to me peculiarly interesting, being well acquainted with the name of every one.

of Texas to the Department, and was ordered home. Lieutenant Colonel Bonneville, of the Regiment of Mounted Rifles, was ordered to the Department of Texas, and arrived in time to take command of the troops in Texas. I found no trouble on my arrival.

Lieutenant Colonel Cooper, of the Regiment of Mounted Rifles, was ordered to the Department of Texas, and arrived in time to take command of the troops in Texas. I found no trouble on my arrival. Lieutenant Colonel Bonneville

Mr. Judson's Letter to Mr. Hall, Mr. Nott, and Mr. Evarts.

Rangoon, Jan. 1, 1824. Dear brethren, I have been waiting for a favorable opportunity to write you, but it seems to be long before it will arrive. It is truly unhappy, in this country, to be without a vessel, or even a boat, at command. Mr. Wheelock, who is now at Chittagong, has been waiting for a vessel to come round to Rangoon, which is expected every day. We have also been waiting for the vessel to come round to Chittagong, which we expected would be there before now. Mr. Wheelock, however, has been obliged to leave Chittagong, and go to Calcutta, in a native boat, to get a passage to Rangoon. We have been waiting for him, and he is now daily expected. We have also been waiting for the arrival of Mr. Wade, who was expected to be here before now. Mr. Wade, however, has been obliged to go to Calcutta, in a native boat, to get a passage to Rangoon. We have

TO REV. DR. WAYLAND.

"Washington, April 1, 1823.

"I have time to write a few lines only, requesting you to forward the enclosed by the ship Bengal, which I understand is to sail for India on the 15th of this month. You will, I trust, write to Mr. Judson, and give him all the information in your possession. I do hope, however, that these letters will not arrive many days before myself, for I have now nearly determined to sail in the George or Danube, if I can get a passage. I do most anxiously desire to arrive *at home*, for I find this unsettled kind of life, and constant exposure to company, very unfavorable to religious enjoyment and progress in the divine life; without which, our existence is of little worth. I am most thoroughly convinced, my dear brother, that our usefulness depends almost entirely on our religious state of feeling. If we habitually enjoy that intimate communion with God which allows our entering in, and bringing away a portion of the spirit possessed by the very inhabitants of heaven, we may feel assured that we shall be enabled so far to diffuse this spirit among those with whom we are surrounded, and that our efforts and lives will not be in vain. I have felt much impressed this winter with this sentiment, that Christians in their prayers do not make it a sufficient object to *enter into heaven*. In this exercise we professedly converse with God. When our spirits, then, do not enter into his presence in heaven, when we are either indifferent, or suffer our thoughts to wander from the Being addressed, do we not mock God, and render ourselves, by this exercise, deserving of his frowns rather than his favors? It is, my brother, a *solemn* thing to be a Christian. But my time for writing is almost expired. My health is much, very much improved. I have no cough, no pain in the side, and generally sleep well. What cause for gratitude! My only fear now is, that the same cause which occasioned

a relapse on my first arrival in this country, will again operate on my return to New England. I hope to be in Boston by the first of May, and should the George or Danube sail earlier than the last of May, I shall make arrangements to be there in April."

TO REV. DR. WAYLAND.

"Washington, April 22, 1823.

"It was my hope and expectation when I last wrote, that I should now be on my way to Boston, instead of being in this city. But daily occurrences convince me that it is not in man that walketh to direct his steps. I left this place a fortnight ago, and set out, as I then thought, to visit my friends at the North. I proceeded as far as Baltimore, but found that my strength was not sufficiently restored to encounter the fatigues of so long a journey. This, together with the hope of exciting more attention to the *subject of Missions* among the members of the General Convention, which will soon meet here, induced me to return. I shall leave this city on the 5th of May, and proceed direct to Boston, without making any stay as I had intended in the principal cities through which we shall pass. But, O my brother, my heart sickens at the apathy and unconcern relative to the subject of Missions, which are in many places exhibited. I sometimes say to myself, Will not the missionary flame become entirely extinct, and the mission already established in Burmah, die for want of support? Then again I call to mind the loving kindness and faithfulness of God in sustaining and continuing the Mission through so many discouragements, and when no created arm could afford the least assistance. I am also comforted with the consideration, that there still exist a *little few*, who would, I have no doubt, risk their *all* 'to hold the rope fast at the mouth of the well.' But by whom shall Jacob arise, for he is small? Where are our young men, fired with the

ture of Colonel Jones, and the capture of the whole force, appeared imminent. Colonel Jones had ordered Major Dunn to the place to which he had retreated, and Major Dunn had reached the place, but was unable to force his way through the enemy's lines. Colonel Jones was in a very critical position, and was compelled to surrender. Colonel Jones had a very large force, and was more than twice their strength, by reinforcements which had arrived, and was in a very strong position, and could have cut his way through the enemy's lines, but he was ordered by his superior officer not to do so, and he was compelled to surrender, or be killed, or be wounded, or be taken prisoner, and he was taken prisoner. Colonel Jones was a very brave man, and was a very good soldier, and was a very good man, and was a very good citizen, and was a very good Christian man. Well-informed people, I mean, who knew him, have told me that he was all that I have described him to be.

While this, I was in Washington, the Rangers were in Kentucky, and they had a very hard time of it. They had to fight every day, and they had to fight every night, almost, because when anything happened, they had to be ready to fight at any time. They had to be ready to fight at any time, and they had to be ready to fight at any place, and they had to be ready to fight at any hour, because the enemy, when they attacked us, they had a very large force, and they had a very large force, and they had a very large force, and

gathered Religious together, they should choose the Rule of Saint Benedict, and should live according to it, and should be called Benedictines. Thus, in the Rule of Saint Benedict, the Abbot is called a father, and the community, I repeat, is called a family, or the monastery, a house. Saint Benedict, in his Rule, says that the Abbot represents Christ in the monastery, and that he should be called by the name of Christ, because he represents Christ in the monastery, and because he is called by the name of Christ.

Now, Saint Benedict, in his Rule, says that the Abbot represents Christ in the monastery, and that he should be called by the name of Christ, because he represents Christ in the monastery.

Bible-Lessons, Sermons, Hymns, Prayers, Meditations, Reflections, Ejaculations, Thanksgivings, Lamentations, Jeremiades, Dirges, Requiems, Sighs, Groans, Tears, Sobs, Shrieks, Howls, Yells, Screams, Shouts, Roars, Bellowings, Thunders, Lightnings, Earthquakes, Volcanoes, Cyclones, Tempests, Deluges, Conflagrations, Pestilences, Famines, Plagues, Locusts, Caterpillars, Frogs, Lice, Flies, Boils, Blains, Murrains, Hailstones, Fire, Brimstone, Wormwood, Gall, Vinegar, Ashes, Sackcloth, Mourning, Woe, Wailing, Gnashing of Teeth, Ashes, Dust, Dirt, Mud, Mire, Slime, Ooze, Scum, Rot, Mildew, Mold, Mummies, Corpses, Ghosts, Spectres, Hobgoblins, Bugaboos, Bugbears, Nightmares, Incubus, Succubus

to contribute but towards well, sewer, gutter, pavement, drain or other work, shall be liable to the same duties as a ratepayer.

CHAPTER XIV.

Elections and Polls.—Polls for the office, Aldermen and Councillors, to be taken on the 1st Monday in November.

Ward consisting in 1891 of 2,000 and upwards of Ratepayers. The first portion of these, which shall be nearest to the Municipal Offices, shall be called the Ward of Ratepayers, and the remaining portion of Ratepayers shall be called the Ward of Ratepayers, and the Ward of Ratepayers, of Ward of Ratepayers,

Into the affairs of the Royal Society, and to set forth a Plan for the Improvement of Natural Knowledge, by Experiments, Mechanics, Manufactures, Trades, Navigation, Husbandry, Medicine, Chemistry, and Arts, Natural History, of Antiquity, Language, Grammar, Logick, Ethicks, Rhetorick, Poetry, Painting, Musick, Architecture, Sculpture, Carving, Gardening, Coinage, Commerce, Publick Revenues, Government, Polity, Laws, Prudence, Manners, Religion, Theology, Ecclesiastick Affairs, Colleges, Universities, Schools, Libraries, Publick Buildings, Hospitals, Ports, Harbours, Bridges, Fortifications, Armories, Magazines, Publick Ways, Roads, Streets, Navigations, Rivers, Fens, Forests, Parks, Warrens, Chases, Publick Gardens, Publick Walks, Publick Baths, Publick Houses, Publick Ordinaries, Publick Games, Publick Shows, Publick Diversions, Publick Musick, Publick Dances, Publick Feasts, Publick Weddings, Publick Funerals, Publick Monuments, Publick Rewards, Publick Punishments, Publick Charities, Publick Spirit, Publick Faith, Publick Worship, Publick Peace, Publick Riches, Publick Poverty, Publick Credit, Publick Spirits, Publick Liquors, Publick Ayr, Publick Water, Publick Fire, Publick Earth, Publick Stocks, Publick Revenues, Publick Debts, Publick Taxes, Publick Tolls, Publick Excises, Publick Customs, Publick Drains, Publick Sewers, Publick Dunghills, Publick Nuisances, Publick Spectacles, Publick Ministers, Publick Officers, Publick Offices, Publick Employments, Publick Pensions, Publick Salaries, Publick Charges, Publick Expences, Publick Ways and Means, Publick Wants, Publick Supplies, Publick Exigencies, Publick Emergencies, Publick Calamities, Publick Disasters, Publick Distresses, Publick Miseries, Publick Vices, Publick Virtues, Publick Good, Publick Evil, Publick Nature, Publick Reason, Publick Sense, Publick Conscience, Publick Shame, Publick Glory, Publick Honour, Publick Dishonour, Publick Reproach, Publick Praise, Publick Dispraise, Publick Blame, Publick Commendation, Publick Condemnation, Publick Acquittal, Publick Conviction, Publick Justice, Publick Injustice, Publick Mercy, Publick Cruelty, Publick Clemency, Publick Severity, Publick Pardon, Publick Punishment, Publick Prudence, Publick Folly, Publick Madness, Publick Sobriety, Publick Drunkenness, Publick Temperance, Publick Intemperance, Publick Chastity, Publick Lust, Publick Health, Publick Sickness, Publick Life, Publick Death, Publick Immortality, Publick Eternity, &c. &c. &c.

Besides individuals, some, on this occasion, are so publick-spirited as to propose the Publick Good of Mankind, in Publick Assemblies, Publick Meetings, Publick Societies, Publick Schools, Publick Colleges, Publick Universities, Publick Academies, Publick Seminaries, Publick Nurseries, Publick Hospitals, Publick Asylums, Publick Retreats, Publick Houses, Publick Ordinaries, Publick Taverns, Publick Coffee-houses, Publick Tea-houses, Publick Chocolate-houses, Publick Stews, Publick Gaming-houses, Publick Bagnios, Publick Stables, Publick Kennels, Publick Cockpits, Publick Bear-gardens, Publick Theatres, Publick Playhouses, Publick Operas, Publick Musick-meetings, Publick Dancing-schools, Publick Fencing-schools, Publick Riding-schools, Publick Vaulting-schools, Publick Tilting-rooms, Publick Tilting-schools, Publick Tilting-matches, Publick Tilting-posts, Publick Tilting-rings, Publick Tilting-lances, Publick Tilting-helmets, Publick Tilting-shields, Publick Tilting-armours, Publick Tilting-horses, Publick Tilting-men, Publick Tilting-women, Publick Tilting-boys, Publick Tilting-girls, Publick Tilting-dogs, Publick Tilting-cats, Publick Tilting-birds, Publick Tilting-fishes, Publick Tilting-insects, Publick Tilting-reptiles, Publick Tilting-vegetables, Publick Tilting-minerals, Publick Tilting-elements, Publick Tilting-spirits, Publick Tilting-ghosts, Publick Tilting-devils, Publick Tilting-angels, Publick Tilting-gods, Publick Tilting-goddesses, Publick Tilting-nature, Publick Tilting-reason, Publick Tilting-sense, Publick Tilting-conscience, Publick Tilting-shame, Publick Tilting-glory, Publick Tilting-honour, Publick Tilting-dishonour, Publick Tilting-reproach, Publick Tilting-praise, Publick Tilting-dispraise, Publick Tilting-blame, Publick Tilting-commendation, Publick Tilting-condemnation, Publick Tilting-acquittal, Publick Tilting-conviction, Publick Tilting-justice, Publick Tilting-injustice, Publick Tilting-mercy, Publick Tilting-cruelty, Publick Tilting-clemency, Publick Tilting-severity, Publick Tilting-pardon, Publick Tilting-punishment, Publick Tilting-prudence, Publick Tilting-folly, Publick Tilting-madness, Publick Tilting-sobriety, Publick Tilting-drunkenness, Publick Tilting-temperance, Publick Tilting-intemperance, Publick Tilting-chastity, Publick Tilting-lust, Publick Tilting-health, Publick Tilting-sickness, Publick Tilting-life, Publick Tilting-death, Publick Tilting-immortality, Publick Tilting-eternity, &c. &c. &c.

of the Son of God for justification; a peaceful hope, and a desire to obey his commandments, and to enjoy his favor. They prove, also, that the Gospel is everywhere the power of God unto salvation; and that wherever it is preached, with fidelity and prayerfulness, God honors it as the instrument of converting men from darkness to light, and from the power of Satan unto God.

On the 28th of August, Mr. Judson and Dr. Price embarked in a boat for Ava. Mr. Judson's journal says:

"After much tedious detention, resulting from our connexion with government, brother Price and myself set out from Rangoon, on the 28th of August, in a boat furnished at the public expense; and on the 27th of September reached Ava, the present capital, a few miles below Amarapora. We were immediately introduced to the King, who received brother Price very graciously, and made many inquiries about his medical skill, but took no notice of me, except as interpreter. The Atwenwoon Moung Zah, however, immediately recognised me, made a few inquiries about my welfare, in presence of the King; and after his Majesty had withdrawn, conversed a little on religious subjects, and gave me some private encouragement to remain at the capital.

"*Oct.* 1. To-day the King noticed me for the first time, though I have appeared before him nearly every day since our arrival. After making some inquiries, as usual, about brother Price, he added, 'And you, in black, what are you? a medical man too?' 'Not a medical man, but a teacher of religion, your Majesty.' He proceeded to make a few inquiries about my religion, and then put the alarming question, whether any had embraced it. I evaded, by saying. 'Not here.' He persisted. 'Are there any in Rangoon?' 'There are a few.' 'Are they foreigners?' I trembled for the consequence of an answer, which might involve the little

should be a common bird in New Jersey, but I have found it only in the Delaware River, where it is a very rare bird. It is a common bird in Pennsylvania, and I have found it common also in the Delaware, but probably it is not common in New Jersey, but probably it is a common bird in the Delaware River in New Jersey, and I have found it in the Delaware River in New Jersey, and I have found it in the Delaware River in New Jersey, and I have found it

the ground, and the ground is covered with the fragments of the shell, which are very numerous. The shell is very thick, and the fragments are very large. The shell is composed of two layers, the outer layer of the Tridacnas gigas, which are from six to eight inches in thickness, and the inner layer of the Tridacnas squamosa, which are from three to four inches in thickness. The shell is very hard

[illegible]

Ward, Ward, Ward,

Lord Melbourne's letter to Mrs. Jordan, dated 4th April 1815, shows that the Prince Regent had written to her on the subject of her pecuniary difficulties, and had offered to allow her a pension. The letter runs thus:—"Your Royal Highness's letter to Mrs. Jordan, which I have the honour to return, has been read to her Majesty, and I am commanded by her Majesty to say, that her Majesty, with the utmost pleasure, would do anything in her power to relieve Mrs. Jordan from her present difficulties, but that her Majesty is not in a situation to do anything for her at present, and that her Majesty is sorry that Mrs. Jordan should have applied to her Majesty, under circumstances so unfavourable to her Majesty's wishes."

Mrs. Jordan's letter to the Prince Regent, dated 1st April 1815, is as follows:—"Sir, I have the honour to return your Royal Highness's letter, which I have read, and I beg leave to say, that I have not the power to do what your Royal Highness desires.

"I have, Sir, been a public character, and have served the public, and have served the Prince Regent, and have served English gentlemen with pleasure. The King knows my character, and I have served his family with pleasure, and I have served the Prince Regent with pleasure, and I have served English gentlemen with pleasure. Shall I, Sir, be the first to be ruined by the Prince Regent? Shall I, Sir, be the first to be ruined by English gentlemen? Shall I, Sir, be the first to be ruined by the King? Shall I, Sir, be the first to be ruined by the Queen? Shall I, Sir, be the first to be ruined by the Princesses? Shall I, Sir, be the first to be ruined by the Duke of York? Shall I, Sir, be the first to be ruined by the Duke of Clarence? Shall I, Sir, be the first to be ruined by the Duke of Cumberland? Shall I, Sir, be the first to be ruined by the Duke of Sussex? Shall I, Sir, be the first to be ruined by the Duke of Cambridge? Shall I, Sir, be the first to be ruined by the Duke of Kent? Shall I, Sir, be the first to be ruined by the Princess Sophia? Shall I, Sir, be the first to be ruined by the Princess Mary? Shall I, Sir, be the first to be ruined by the Princess Elizabeth? Shall I, Sir, be the first to be ruined by the Princess Amelia? Shall I, Sir, be the first to be ruined by the Princess Augusta? Shall I, Sir, be the first to be ruined by the Princess Charlotte? Shall I, Sir, be the first to be ruined by the Princess Caroline? Shall I, Sir, be the first to be ruined by the Princess Frederica? Shall I, Sir, be the first to be ruined by the Princess Sophia Matilda? Shall I, Sir, be the first to be ruined by the Princess Olive

a very long and a very short; the first [illegible] half-
[illegible] the second half-[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [

Dear sister, I am sorry to hear of your indisposition, but hope it is not of a dangerous nature. I have been very much indisposed myself, but am now tolerably recovered. Mr. Fiddes is very well, and Mr. Fiddes's compliments to you, and desires you will write him, and he will be very glad to see you. Mr. Fiddes's compliments to you and your family, and desires you will write him, and he will be very glad to see you. Mr. Fiddes's compliments to Mr. Fiddes, and desires he will write him, and he will be very glad to see him. Mr. Fiddes's compliments to Mr. Fiddes's family, and desires they will write him, and he will be very glad to see them

Mrs. Stowe, in her letter to the Duchess of Sutherland, and in her "Sunny Memories of Foreign Lands," has given a full and faithful account of the Duke of Argyll, the Duchess of Sutherland, the Duke and Duchess, and having herself met them in the most cordial and friendly manner, she has given a true picture of them, and of their noble and generous hospitality. Mr. Stowe, in his letter to the Duke, expresses a very interesting and important fact, which, if it be true, should be known to the world, and which, if it be false, should be known to be false, and be publicly denied. Mr. Stowe says, "I have been informed, and believe it to be true, that the Duke of Argyll is a stockholder in the Dred Scott Company."

Mrs. Stowe, in her letter to the Duchess of Sutherland, says, "Mr. Stowe, in his letter to the Duke of Argyll, has given a full and faithful account of the Dred Scott case, and such conduct, in the Duke of Argyll, is, in the opinion of Mr. Stowe, and of all who know the facts, a most unpardonable one."

Mr. Stowe, in his letter to the Duke of Argyll, says, "Mr. Wilkins, Colonel Hamilton, and Mr. Harris, who, I have been informed, are the Dred Scott Company, have published a letter in the Washington Union, in which they say, that the Dred Scott Company have purchased the property of Dr. Emerson, and have taken out letters of administration on the property of Dr. Emerson, and have taken out letters of administration on the property of Dr. Emerson, and have taken out letters of administration on

regular journal was kept by either of the Missionaries; and our narrative of the very important events which occurred in this interval, must be gathered from letters written to various individuals in this country.

The following letter from Mr. Judson to Rev. Dr. Sharp, of Boston, exhibits the state of the mission, during several months after his return to Rangoon:

"Rangoon, Aug. 5, 1823.

"Rev. and dear Brother,

"It is with real satisfaction, that I am able to inform you of the completion of the New Testament in Burman, about six weeks ago; since which I have added, by way of introduction, an epitome of the Old Testament, in twelve sections, consisting of a summary of Scripture History, from the creation to the coming of Christ, and an abstract of the most important prophecies of the Messiah and his king dom, from the Psalms, Isaiah, and other prophets. I trust this work will be found as valuable, as any part of the preceding; for though not, strictly speaking, the word of God, it is compiled almost entirely in the words of Scripture, is received by the converts with great eagerness, and found to be peculiarly interesting and instructive; and forms, moreover, a sort of text-book, from which I am able to communicate much information on the history, types, and prophecies of the Old Testament, in a systematic manner.

"I have heard but little from Ava since I left. Prince M. sometimes inquires for me, and wishes to hear more about the Christian religion. Brother Price is building a small brick house on the opposite side of the river, the King having given him bricks. I expect to remove as soon as Mrs. Judson returns, from whom I have not, however, received a word of intelligence for nearly ten months. Brother Hough has not yet been able to get types from Bengal; no printing, therefore, has been done since his return.

Chapter 1887, and the local laws of the Commonwealth, and the rules and regulations of the Board of Health, and the ordinances, by-laws, and regulations of the City of Boston, and the rules and regulations of the Board of Health of said City of Boston, and the rules and regulations of the Board of Health of the Commonwealth, and the rules and regulations of the Board of Health of the Commonwealth relating to the prevention of the spread of contagious diseases, and the rules and regulations of the Board of Health of the Commonwealth relating to the prevention of the spread of infectious diseases, and the rules and regulations of the Board of Health of the Commonwealth relating to the prevention of the spread of diphtheria, and the rules and regulations of the Board of Health of the Commonwealth relating to the prevention of the spread of scarlet fever.

On the day of December, in the year thirty-hundred and one, at the City of Boston, in said County of Suffolk, before me, the undersigned, personally appeared the above-named Dr. Charles Harrington, and made oath to the truth of the foregoing statement.

Before me, [illegible]

Justice of the Peace.

Mr. Harrington, in his report to the Board of Health, Boston, says, that in the absence of Mayor Hart, the City Government was in the hands of Mr. Hemenway, President of the City Council, who was a strong anti-vaccinist, and who was in sympathy with the Boston Anti-Compulsory Vaccination League.

Mr. and Mrs. Ward-Warner in their testimony before the Committee, stated that Mr. Hemenway was a member of the Anti-Compulsory Vaccination League.

Mr. Hemenway, President of the City Council, Boston, stated that he had joined the Anti-Compulsory Vaccination League, and was a member of it, and was in sympathy with the Boston Anti-Compulsory Vaccination League.

Mr. Hemenway, President of the City Council, Boston, stated that he was a member of the Anti-Compulsory Vaccination League, and was in sympathy with the Boston Anti-Compulsory Vaccination League.

of Christ—Christ's Church—Christ's Kingdom—Christ's Ministry—Christ's Ordinances—Christ's Sacraments—Christ's Sacrifice—Christ's Priesthood—Christ's Mediation—Christ's Intercession—Christ's Kingdom—Christ's Glory—Christ's Power—Christ's Wisdom—Christ's Love—Christ's Grace—Christ's Mercy—Christ's Peace—Christ's Joy—Christ's Holiness—Christ's Purity—Christ's Perfection—Christ's Glorification—Christ's Resurrection—Christ's Ascension—Christ's Second Coming—Christ's Judgment—Christ's Eternity—Christ's Eternity of Blessedness—Christ's Eternity of Misery—Christ's Eternity of Glory—Christ's Eternity of Joy—Christ's Eternity of Holiness—Christ's Eternity of Purity—Christ's Eternity of Perfection—Christ's Eternity of Glorification—Christ's Eternity of Resurrection—Christ's Eternity of Ascension—Christ's Eternity of Second Coming—Christ's Eternity of Judgment—Christ's Eternity of Eternity—Christ's Eternity of Eternity.

Christ's Eternity of Eternity! Indeed, the glories of our Christ are so long, so broad, and so deep, and so high, and so full of glory, that we can never, never, never,

and Ephraim and Manasseh, even unto Naphtali, he, with their mattocks round about. And when he had broken down the altars and the groves, and beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem. And in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the Lord his God. And when they brought forth the money that was brought into the house of God, which the Levites that keep the door had gathered of the hand of Manasseh, Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; they returned, and came to Jerusalem. Moreover they delivered it into the hand of the workmen that had the oversight of the house of the Lord, and they gave it to workmen, that worked in the house of the Lord, to repair and amend the house: even to the workmen and builders gave they it, to buy hewn stone, and timber for coupling, and to floor the houses which the kings of Judah had destroyed. Howbeit the men did the work faithfully: and their overseers were Jahath and Obadiah, the Levites, of the sons of Merari; Zechariah and Meshullam, of the sons of Kohath, to set it forward; and other Levites, all that could skill of instruments of music. Also they were over the bearers of burdens, and were overseers of all that did the work in any manner of service: and of the Levites there were scribes, and officers, and porters. Moreover they brought forth the ark of the Lord, and put it in the place which he had prepared for it: for it was a place prepared by David for the ark of the Lord, which Solomon the son of David built to be a place for the ark of the Lord, and for the place of the ark of the Lord, and for the place of the ark of the Lord, and for the place of

Sheriffs, Justices of the Peace, Constables, Clerks of Court, and Jurors, in the Counties of Lancaster, Chester, Fairfield, Newberry, Richland, Sumter, Clarendon, Kershaw, Darlington, Marion, Georgetown, and Horry, and in the Districts of Beaufort, Colleton, Charleston, Williamsburg, Marion, Horry, Darlington, Sumter, Clarendon, Kershaw, Fairfield, Newberry, Richland, Lancaster, Chester, Georgetown, and Beaufort, are hereby authorized to take and administer the oath of allegiance, and to issue and execute all process, and to perform all other duties, which may be required of them by the Provisional Governor of the State of South Carolina, or by the Commander of the Military Forces in the State of South Carolina, or by the Commander of the Military Forces in the Department of South Carolina, or by the Commander of the Military Forces in the District of Beaufort, Colleton, Charleston, Williamsburg, Marion, Horry, Darlington, Sumter, Clarendon, Kershaw, Fairfield, Newberry, Richland, Lancaster, Chester, Georgetown, and Beaufort, and the Commander of the Military Forces in the Department of South Carolina, or the Commander of the Military Forces in the District of Beaufort, Colleton, Charleston, Williamsburg, Marion, Horry, Darlington, Sumter, Clarendon, Kershaw, Fairfield, Newberry, Richland, Lancaster, Chester, Georgetown, and Beaufort, or the Provisional Governor of the State of South Carolina, or any Court of Record, or any Judge thereof, or any Justice of the Peace, or any Constable, or any Clerk of Court, or any Juror, who shall refuse to take and administer the oath of allegiance, or to issue and execute any process, or to perform any other duties, which may be required of them by the Provisional Governor of the State of South Carolina, or by the Commander of the Military Forces in the State of South Carolina, or by the Commander of the Military Forces in the Department of South Carolina, or by the Commander of the Military Forces in the District of Beaufort, Colleton, Charleston, Williamsburg, Marion, Horry, Darlington, Sumter, Clarendon, Kershaw, Fairfield, Newberry, Richland, Lancaster, Chester, Georgetown, and Beaufort, shall be guilty of a misdemeanor, and shall be punished by a fine not exceeding five hundred dollars, or by imprisonment not exceeding six months.

By Proclamation of the Provisional Governor, dated Columbia, 24th October, 1865.

No. 1.—Ordinance.

Whereas and Whereas the Ordinance of the Convention of the State of South Carolina, passed on the 17th day of December, 1860, declaring the ordinance of the State of South Carolina, passed on the 23rd day of May, 1788, whereby the State of South Carolina became a member of the Union, to be rescinded, annulled, and of no force or effect, and the Ordinance of the State of South Carolina, passed on the 24th day of December, 1860, declaring the State of South Carolina to be a separate and independent State, to be null and void, and of no force or effect, and

Whereas the Congress of the United States in Congress Assembled, on the 18th day of December, 1865, passed a resolution in the following words:

"Resolved, that the Congress of the United States in Congress Assembled, on the 18th day of December, 1865, passed a resolution in the following words:

"Resolved, that the Congress of the United States in Congress Assembled, on the 18th day of December, 1865, passed a resolution in the following words:

after twenty-seventh first-mentioned, I applied myself to the study of the Bermese language under the Rev. Gaudentius Sangermano, who, I have before adverted to have written on the Pali or sacred dialect, and expressed not only a willingness, but some anxiety, that I should also frequent conversations to converse with themselves on the important concerns of their souls, and the means of salvation and sanctification, through without any very apparent religious feeling. Most of their wise Roman Catholic Priests, I have found, were anxious for the utility and consequent importance of having ourselves among the soldiers on the Land-side.

"We arrived in Calcutta on the 28th of October, and, in about two weeks after, found a ship that was about to sail for Ava, and, from the best information, there was a great prospect of a war between the Englishand Burmese. On this account, we were urgently solicited by the Friends in the Province and Calcutta not to venture ourselves in the country, but to remain in Calcutta, the capital of the out-state of Bengal, kindly offered for the purpose, by the chief secretary of the government, Mr. Adam. Notwithstanding, we felt it our duty, if an opportunity offered, to venture, trusting in the protection of the Lord of Hosts, and Creator. Consequently, we engaged a passage in the above mentioned ship, and sailed on the 11th of November, and, through the mercy of our God, we arrived safely. I trust we all are under obligations of gratitude to the great Father of all our mercies, when we entered this great empire of darkness, where, having been wanderers for seven months, we found a place that we could call our home, and, in which, we hope, under God, for our friends, in Calcutta, would be found to be sure assurance that it is the place of residence designated for us by our Lord.[1]

[1] Observe heard, without my first, "Heard to me in the ear."

"The prospect of war has been daily increasing

ever since we arrived. We cannot predict the final issue; but we pray that it may be for the advancement of the object of this Mission."

CHAPTER XV.

Mr. and Mrs. Judson visit Ava—War with the British.

Mr. and Mrs. Judson, immediately after her arrival, left Rangoon for Ava, leaving Mr. and Mrs. Wade, with Mr. Hough and family, at Rangoon.

The following letter of Mrs. Judson to her parents, contains a brief account of the passage, and of the state of things at Ava. It is the last letter that she wrote, before the occurrence of those dreadful events, which, for nearly two years, subjected the Missionaries to sufferings and dangers, which have had few parallels in the history of missions.

"Ava, Feb. 10, 1824.

"My dear Parents and Sisters,

"After two years and a half wandering, you will be pleased to hear that I have at last arrived at home, so far as this life is concerned, and am once more quietly and happily settled with Mr. Judson. When I retrace the scenes through which I have passed, the immense space I have traversed, and the various dangers, seen and unseen, from which I have been preserved, my heart is filled with gratitude and praise to that Being, who has at all times been my protector, and marked out all the way before me. Surely no one was ever more highly favored, no being was ever under greater obligations to make sacrifices for the promotion of God's glory, than I am at this moment. And I think I feel, more than ever, the importance of being spiritual and humble, and so to cherish the influences of the Holy Spirit, that in the communication of divine truth,

peaceful temperature may be made, and that I may see more wisdom from Him, who is deserving of all wisdom and power.

"I wrote from Bangoon, but for my letters should not have arrived, I will mention a few things which occurred in my journey. I left Bangoon in a passage from Calcutta to Bangoon. My boat was all in readiness, my baggage was immediately taken from the ship to the boat, and in seven days from my arrival, we were on our way to the Burmese. We had a very pleasant passage, for the current at this season is so very strong, and the wind always against us, that our progress was slow indeed. The season however was cool and delightful, we were preserved from dangers by day and by night, and we arrived safely at Ava, in six weeks. The Ava-town (Amarapura) is a large town; its basin everywhere covered with immoral, benighted, destitute, to the same extent, as Calcutta. We ten walked through the villages, and though we were treated with kindness, we found no signs of a revival attention. A little Bengali tract, a sight never before beheld, and all seem anxious that their children should learn to read it. We ten walked followed or through the villages, and the people were less civilized than others, which excites what before us, in order to have a long look at an unprejudiced three. In one instance, the head temple-man was very civil, and in the other, where we visited spacious dwelling, where the villagers met and assembled, and Mr. Judson introduced the subject of religion. Several old men who were present entered into conversation with the master of the house, and I spoke to the whole assembly of the village concerning Mr. Judson's kindness to us, and requested him to read. After pronouncing some way, he commenced to the assembly, and read a writing was worthy of being copied, and what Mr. Judson commenced to read, was, "Mr. Judson informed him he might buy the tract, on condition

is said to all his neighbours. We could not but hope the spirit of God would bless the simple truths to the salvation of some of their souls.

Our boat was now being made, we passing through one of the rapids, with which the river abounds, in a canoe, which was upset, and we, by it, which brought the boat across the stream, and let her on one side. The stevenson, however, had presence of mind sufficient to cut the rudder from the boat, which caused her to right, without any material injury to her or ourselves. We then sought fuel, and had our first breakfast, which was precipitated from the fireplace into the water, together with everything on the outside of the boat.

On our arrival at Ava, we had more difficulties to encounter than we had anticipated, or perhaps desired. We had no home, no house to shelter us from the burning sun by day, and the cold dews at night. We had, indeed, a little money, but it was kept our hiding up our sleeping place with bricks, but his house was in such an unfinished state, and the walls so damp, that, and, not just knowing that spending two or three hours dress on into a fever, we determined to remain in the house, notwithstanding its certain danger. We had but one alternative, to remain in the boat till we could hold a small house on the spot of ground which the King gave Mr. Judson last year. And you will hardly believe, if I mention that, in consequence of our being so long in a damp house on arrival, we moved into a house built in that time, and which is sufficiently large to make it comfortable. It is in a most delightful situation, out of the dust of the town, and on the bank of the river, which is now, and for some time to Mayme is small, being only 150 feet deep, and 70 wide, but it is ever rising, and in the most healthy part of the country, and commands a view of the Ava pagoda, and consists of three small rooms and a verandah.

I hardly know how to recall how the hot season,

which is just commencing, as our house is built of boards, and before night, is heated like an oven. Nothing but brick is a shelter from the heat of Ava, where the thermometer, even in the shade, frequently rises to a hundred and eight degrees. We have worship every evening in Burman, when a number of the natives assemble; and every Sabbath Mr. Judson preaches the other side of the river, in Dr. Price's house. We feel it an inestimable privilege, that amid all our discouragements we have the language, and are able constantly to communicate truths which can save the soul.

"My female school has already commenced, with three little girls, who are learning to read, sew, &c. Two of them are sisters, and we have named them *Mary* and *Abby Hasseltine*. One of them is to be supported with the money which the 'Judson Association of Bradford Academy' have engaged to collect. They are fine children, and improve as rapidly as any children in the world. Their mother is deranged, and their father gave them to me to educate, so that I have been at no expense for them, excepting their food and clothes. I have already begun to make inquiries for children, and doubt not we shall be directed in regard to our school.

"I have not yet been at the palace, the royal family all being absent. They returned to Amarapora a day or two after our arrival, where they will remain till the new palace in this city is finished, when they will take possession in the usual form, and Ava in future will be their residence. My old friend, the lady of the Viceroy of Rangoon, who died in my absence, came to the boat to see me immediately on being informed of my arrival. All her power and distinction ceased at the death of her husband, and she is now only a private woman. She is, however, a very sensible woman, and there is much more hope of her attending to the subject of religion now, than when in public life. I intend to visit her frequently, and make it an object to fix

her attention to the subject. In consequence of war with the Bengal government, foreigners are not so much esteemed at court as formerly. I know not what effect this war will have on our mission; but we must leave the event with Him who has hitherto directed us."

Rumors of approaching war with the Bengal government had, for sometime, disturbed the public mind. It has been well ascertained, that his Burman Emperor cherished the ambitious design of invading Bengal. He had collected in Arracan, an army of 30,000 men, under the command of his most successful General, Maha Bandoola. It is said, that the army was furnished with a pair of golden fetters, destined to the honorable service of being worn by the Governor General of India, when he should be led as a captive to the *golden feet*, at Ava.*

The Bengal government, however, resolved to anticipate the blow, by a sudden irruption into the Burman empire. The encroachments of the Burmese government on the Company's possessions had been long a subject of complaint; and all attempts to obtain redress had been met by neglect, and at last, by preparations for invasion on the part of the Burmese.

In May, 1824, an army of about six thousand English and native troops, under the command of Sir Archibald Campbell, arrived at Rangoon. So entirely unexpected was this attack, that no resistance was made, except a few shots from the fortifications along the river.

The following letter from Mr. Wade to Mr. Lawson, of Calcutta, relates the wonderful escape of the Missionaries from the fate which seemed, for several hours, to be impending over them. Truly, the Lord is a present help in trouble. He interposed on this

* Snodgrass' Burmese War, p. 277.

occasion, while the heathen raged, and suffered them to do his prophets no harm.

"Rangoon, May 15, 1824.

"Dear brother Lawson,

"You would not think it strange if, by this time, we should express some regret for our imprudence in having left Bengal, contrary to the advice of our friends. If we had remained in Calcutta or Serampore, we should doubtless have been exempt from the inexpressible sufferings of body and mind, which we experienced during a part of the present week. But since God has graciously preserved our lives, and restored to us rest and quietness, for reasons which may easily be conceived by a Christian, we rejoice that we have been afflicted.

"We did not apprehend, until last Monday, that war was declared against the Burmans. The most credible information which we could obtain, assured us, that all grievances were amicably settled. But on Monday last, information came, that a number of ships were at the mouth of the river. Government immediately ordered every person in Rangoon who wears a hat, to be taken prisoner, which was accordingly done. In the course of the succeeding night, Mr. Hough and myself were chained, and put into close confinement, under armed keepers. In the morning the fleet was in sight of the town, and our keepers were ordered to massacre us the moment the first shot was fired upon the town. But when the firing commenced, our murderers were so effectually panic struck, that they all slunk away into one corner of the prison, speechless, and almost breathless. The next shot made our prison tremble and shake, as if it would be immediately down upon our heads. Our keepers now made for the prison door: we used every exertion to persuade them to remain, but all to no purpose; they broke open the door and fled. In a few moments after, the firing ceased; and we expected the troops were landing, and that we should

he was so well aware, which probably to other, where the by Burnaze ranked with the palace, from an old, ruinous, and dilapidated appearance, yet it was so had some wealth behind it, as to be able to hold up to the strength of one man would permit; and he were almost literally carried through the streets upon the points of their spears, to the seat of judgment, where the chief judge, or governor, was, after some bashing forward, for the convenience of the conveniency, who was ordered that nominal to behind us. None of us understood the order but Mr. Hough. He requested the executioner to stay a little, and he would explain to them, and then allow to leave the dispute, and proceeded to set his influence to prevent any further firing upon the town, which was accomplished by a few minutes, and that he might be replaced in a few minutes, and that he would be responsible for it. The English, Dr. Hough, since that he no understand, and Mr. Hough, if he would positively promise to put an end to firing upon the town, and that he would have been discussing, from the time that our first hope are to prison that. At this moment, several being were not very near on the government palace, and from the seat of judgment, and took refuge under the walls of the palace, and the Dr. Hough, from that from the town, but kept in before them we were obliged to make our way as best as possible, for the malcontent and terror of our attendants alarmed us considerably.

We were soon overtaken by the government people, having gone backwards.

Where a cold man had from the town they both, and the Dr. Hough, and the English, and Mr. Hough and the English received their politics. After a few moments' conversation, he, from was taken off, and he was sent on board the Tigress, with the most civil throwings to himself and and he was obliged to be

some one much. Finally, a cart of wine came down in a strong, binding, at the foot of the garden pagoda. I, with two others, was taken into the pagoda, and confined in a strong binding, and left under the care of a doorkeeper. After dark that night, I was taken out of the pagoda, and carried upstairs into a kind of room, which had but a small aperture, and was without windows; it should seem, only made for the purpose of imprisonment. The door himself, I believe, can escape. We were left in this place, and locked up for the night.

"The next morning early, we were searched for by one blind thirsty creature, who, upon finding we were in the room where they left us, concluded that we had escaped and fled. We expected every moment to be shot, or to be carried before the rebel, we heard them say one, 'The English are coming!' and they fled. We waited, however, in the room, for the English, for we knew nothing of this; it would be safer to wait for the assistance; for we soon found we were again surrounded with Burmans.

"About noon, the English troops came up, and we immediately, with the rest of the prisoners, joined them. As soon as I could be discharged from my galling chains, I hastened to the mission-house, to learn the fate of Mr. Wade and Hough. I found this to be false, and, that they had not imprisoned them, but had treated them with the most good humour. Mr. Hough I also found safe at the mission-house. When we met and heard the tale of each other's sufferings, we thought we had reason to join in the most hearty gratulations, by means of gratitude to God, by whose divine interposition our lives had been preserved.

"I have too little room to think of entering into the particulars of our sufferings, which, I hope, I should much rather wish to forget. Suffice it to say, I felt an assurance in the course of God, which, amidst death of the terror, The hope of the longer

seemed to me a treasure, whose value was beyond all computation. Finally, I trust the dangers and sufferings of the past week have yielded me a rich spiritual harvest.

"All who had been taken prisoners, and ordered to be executed by the Burmans, were on Wednesday regained, and set at liberty by the English troops. All the Burmans have fled to the jungles, and have built several stockades in different directions from the town, some of which have already been taken and burned by the English troops.

"The Ray-woon orders every person to be put to death who betrays the least desire to return to Rangoon. Numbers of Siamese, Parsees, Portuguese, Musselmans, and even Burmans, have been found in the jungles, who have been murdered by the Burmans themselves.

"*Monday*, 17. The army has penetrated the country for several miles around us. The result of every engagement, as yet, has been in favor of the English.

"You will be able to obtain a full account of the state of affairs in this place, from the public papers, else I should be more minute in my communications.

"It is between two and three months since we have received any letter from Mr. Judson or Doctor Price. It is impossible to predict their fate. We tremble whenever we think of them. We can only pray, that God, who has delivered us out of the hands of our cruel enemies, may deliver them also."

LETTER FROM MR. HOUGH TO DR. STAUGHTON.

"Rangoon, June 6, 1824.

"Rev. and dear Sir

"We are now amid the noise and bustle of war, and are surrounded, on all sides, by an army of ten thousand British troops, a greater part of which came up the river, and attacked the town on the

11th ult. Thirteen was completely conquered when the British landed, by the Burmans, who set fire to the interior of the country. Many stockades have taken place since, and we expect, from the Rows which the Burman chiefs are collecting, that there will be a great deal of fighting, and Mindy and Bandoo lately. The Burmans have executed many crueties, both on one another, and on a few prisoners who have unhappily fallen into their hands. This presents no hindrance to the Gospel, but it makes our situation very unpleasant, very present perhaps, must continue for some time to come. Every Burman Christian, excepting Moung Shwelan, has fled, and of course, many are crouching the study of the language, for comfort.

Mr. Wade, Mr. Kincaid, and myself, are now at Pee for a long time. Now all communication is cut off. We cannot but feel many anxieties on account of our brethren and sisters, and our native assistants, and our converts. The Burmans make a sudden irruption, and, I trust, make their remain undisturbed. Should we, however, find the heads of the Burmans, in their present state of feeling, so have no hopes, probably, we will have no hope for today.

Messrs. Marsh and Wade, with their wives, soon after returned to Bengal, their stay in Rangoon was too short, to have made much, or any, considerable or effective anything for the mission. Mr. and Mrs. Wade have continued the study of the language and Mr. W. employed himself in printing the Burmese Dictionary, which has been, and is, a great help—a work of great value and favor Missionaries.

The situation of the Missionaries at Ava now became very critical, and dangerous. Mr. Price, Brown of Calcutta, "Have sent Gardner, and me to fear that they had fallen victims to the hasty resentment of a vindictive and haughty

government. The English troops were uniformly victorious. Army after army of the Burmans was defeated; and the English were on the advance towards the capital. These events were likely to incense the Burman government, and to induce them to treat all foreigners with the utmost severity.

For nearly two years the cloud which concealed their fate hung dark and portentous. That suspense, which is often as dreadful as the most awful certainty, agitated the minds of their relatives, and of all the friends of missions, with alternate hopes and fears. Those who cherished the belief that the Missionaries were alive, relied only on the power of that God who had so signally protected this mission, and who, by an interposition almost as visibly miraculous as that which rescued Peter from his enemies, had recently preserved the Missionaries at Rangoon from instant and apparently inevitable death. It was, moreover, nearly certain, that if the Missionaries were living, they were subjected to imprisonment, and to dreadful sufferings, both corporeal and mental.

These considerations produced a deep anxiety in the public mind, which has seldom been witnessed, and which, it is believed, drew from many hearts continual and importunate prayer to God, that he would hear the sigh of the prisoners, and protect his servants from the rage of the heathen, and from the perils of war.

At length this painful suspense was terminated by the joyful news, that the Missionaries were alive, and were safe in the English camp. The British troops, after an almost uninterrupted series of successful combats, had penetrated to Yandabo, about forty miles from the capital. The Burmese government had hitherto haughtily refused to comply with the terms proposed by the British commander. But the near approach of the English troops, and the prospect of the speedy capture of the golden

(Sic) as operated on the floor of the Senate, that he, Jackson, and signed a treaty of peace, in which he (Jackson) was not a party, and which was made by a party in his rear, (about two miles and a half distant,) in four minutes. He was enjoined, moreover, to inform Mr. Clay, Mr. Adams, Mr. Calhoun, Mr. Webster, Mr. and Mrs. Jackson, and Dr. Brown, from whom they received their grants of their opponents; and on the 24th of February, 1848, they were received, with the keenest hospitality, at the British camp. Mr. Jackson wrote thus

TO HIS WIFE.

"British Camp Tuscaloosa, 40 miles from Ark. Feb. 24, 1848.

"Every indeed am I to be in a distraction some more to write you, and to find myself under the necessity of writing in haste, because, I know, my mind cannot rest without giving some account of expectations and fearful apprehensions to which I has so long been subject, and which occasions me for writing; from excess of joy, and, I trust, sincere gratitude to the Ruler of Nations, I am relieved from my affliction. I have only time to write a line or two, just to inform you of our emancipation and unmitigable circumstances.

"Four or five days ago, my hopes of being relieved from my duties, I was informed, by a letter but through the desires of Sir Archibald Campbell, who commanded all the Bureau government, we obtained our liberty and are now under his protection, and receive from him every possible attention. We are now encamped, and I know not how soon we may on the banks of the Arkansas, and one of the largest gun boats to convey us to Rangoon, and I know not how soon, and in a day, we may be shot passed down the river.

"We have a little daughter, born seven months after the imprisonment of her father, she is lively and

child, and now mine than a little old. We will be Miles Eliot Bettsworth. Meanwhile, together with two little Burmese girls, Mary and Abbie, I have brought with me, and shall ever have in my power to take them with me wherever I go, I have a little boy, who is my own, and who seems like a cheerful ray, during the night of which I have spoken, for several days, and in the absence of Mr. J. without any power to look after my sleeping accounts. Perhaps no person was ever more blessed in the possession of a little boy, so remarkable in every way, I could say, as he is the Lord who has done it. He entirely enchanted me, and I feel that I can be thankful for the monotony, or stand on my feet for six weeks after and redo now, three months since my fever fell on, I have barely strength to write, though, I can perfectly well in other respects.

I have a little Burmese girl, who is the Burmese only, but in some part unknown, whom God has been with so through all our sufferings, and increasingly earnest in the way. Now the holy name, for he is a prayer hearing God, and will be, I trust, a great help to little Jacob. Remember her in your prayers.

"P. S. This is the first letter I have written for many long years."

CHAPTER XVI.

Account of the Season at Ava during the War.

THE sufferings of the Missionaries, during this long and disastrous period, surpassed all that human skill and fertile imagination had conceived. Of the untoward scenes at Ava, a minute account was written by Mrs. Judson to Dr. Tiverton Jab-

son, who has kindly furnished it for this work. It will be read with strong and painful interest. Fiction itself has seldom invented a tale more replete with terror.

"Rangoon, May 26, 1826.

My beloved Brother,

"I commence this letter with the intention of giving you the particulars of our captivity and sufferings at Ava. How long my patience will allow my reviewing scenes of disgust and horror, the conclusion of this letter will determine. I had kept a journal of everything that had transpired from our arrival at Ava, but destroyed it at the commencement of our difficulties.

"The first certain intelligence we received of the declaration of war by the Burmese, was on our arrival at Tsen-pyoo-kywon, about a hundred miles this side of Ava, where part of the troops, under the command of the celebrated Bandoola, had encamped. As we proceeded on our journey, we met Bandoola himself, with the remainder of his troops, gaily equipped, seated on his golden barge, and surrounded by a fleet of gold war boats, one of which was instantly despatched the other side of the river to hail us, and make all necessary inquiries. We were allowed to proceed quietly on, when we had informed the messenger that we were Americans, *not English*, and were going to Ava in obedience to the command of his Majesty.

"On our arrival at the capital, we found that Dr. Price was out of favor at court, and that suspicion rested on most of the foreigners then at Ava. Your brother visited at the palace two or three times, but found the King's manner toward him very different from what it formerly had been; and the Queen, who had hitherto expressed wishes for my speedy arrival, now made no inquiries after me, nor intimated a wish to see me. Consequently, I made no effort to visit at the palace, though almost daily in

vited to visit some of the branches of the royal family, who were living in their own houses, out of the palace enclosure. Under these circumstances, we thought our most prudent course lay in prosecuting our original intention of building a house, and commencing missionary operations as occasions offered, thus endeavouring to convince the government that we had really nothing to do with the present war.

"In two or three weeks after our arrival, the King, Queen, all the members of the royal family, and most of the officers of government, returned to Amarapora, in order to come and take possession of the new palace in the customary style. As there has been much misunderstanding relative to Ava and Amarapora, both being called the capital of the Burmese Empire, I will here remark, that present Ava was formerly the seat of government; but soon after the old King had ascended the throne, it was forsaken, and a new palace built at Amarapora, about six miles from Ava, in which he remained during his life. In the fourth year of the reign of the present King, Amarapora was in its turn forsaken, and a new and beautiful palace built at Ava, which was *then* in ruins, but is *now the capital* of the Burmese Empire. The king and royal family had been living in temporary buildings at Ava, during the completion of the new palace, which gave occasion for their returning to Amarapora.

"I dare not attempt a description of that splendid day, when majesty with all its attendant glory entered the gates of the golden city, and amid the acclamations of millions, I may say, took possession of the palace. The saupwars of the provinces bordering on China, all the Viceroys and high officers of the kingdom, were assembled on the occasion, dressed in their robes of state, and ornamented with the insignia of their office. The white elephant, richly adorned with gold and jewels, was one of the most

beautiful objects in the procession. The King and Queen alone were unclothed, dressed in the simple Ava dress, and carried in a kind of open sedan, the glitter in which, on the top of our seats, and where a banquet was prepared for their refreshment. All the other ladies and lords of Burgue were on this day exhibited to view. The brother and sisters of the King, the Princes of Burgue, Ministers, and great variety of relatives of all descriptions, far surpassed anything I have ever seen or imagined. Next after his Majesty had taken possession of the new palace, we rather was issued that an European Doctor, Mr. Gouger, was to be made a Prince. We were little alarmed at this, for intimated it was from political motives, and would not, perhaps, continue long.

For several weeks, nothing took place to alarm us, and we went on with our school. Mr. I. presented every Sabbath, all the members of building which Ayma were present, and the messes had made great progress in the study of the Word of God.

On the 13th of June, just as we had been concluded worship at the Doctor's house, the other side of the river, a messenger came to inform us that Kingdom was taken by the English. The intelligence was, that the Prince was made prisoner of her and yet. Mr. Gouger, a young gentleman residing at Ava, was then with us, and had much conversation with us on the subject. We, however, immediately retired to our homes, to begin to consider what was to be done. We thought Prince Thayagyo-ma-ga, the King's most influential brother, who intended him he had ten years ago, when he was Governor of Rangoon, Governor of Bassein in Burgue, who had replied, that the few foreigners residing at Ava, had nothing to do with the war, and should not be molested.

The government were now all in motion. Ava was full of people, and preparations for the accommodation of the Kyoo-ma-gyee, were sent off to

three or four days, and seem to be joined by the British sympathizers, who had previously been painted Victory of Rangoon, and who were on the very Hillsides, when the sun set, in considerable force. No doubt was entertained of the defeat of the Burmese, and the flight of the remnant of the Rangoonites, leaving the sole care of the Burmese troops, overall to be shamed, as to flee on hound their ships and depart, before there would be time to secure them as slaves. Being the case, such a well-dressed, well-fed, well-armed, well-disciplined Rangoonite, in our view, had, said 'to-day,' and the baby of a Wooingree, 'and four white strangers to-morrow, and the day after, and the day after, they are treaty servants.' Just two days, to-night gin, passed our house, the soldiers singing and dancing, and exhibiting gestures of the most joyous kind. Poor Silowi! and we, you will probably think, were sorry for the poor creatures. Not a bit we were sure again their comfort and happiness.

"As soon as the ships were dispatched, the government began to learn the sense of the arrival of the strangers at Rangoon. There must be spent a little money, and there must be a little fuss made about them. And who is likely to be, also, as the Englishmen residing at Ava? A report was in circulation, that the Ava Englishmen had brought Rangoon papers which confirmed the destruction of the English to take Rangoon, and it was but a report, from the Rajpoor. An inquiry was instituted. The three Englishmen, Gingee, Lanin, and Mackenzie, were called upon to produce the Rangoon papers, and were put in confinement, though in a great house. We were begun to tremble for ourselves, and were in daily expectation of some dreadful event.

"Mr. Gingee, the Rajpoor, Mr. Price were compelled to a similar confinement, when news the gaiety was made relative to all they knew. The great point seemed to be whether they had been in

the habit of making commendation to fall upon, at the sight of the country, &c. They answered, that it was a pity, that so fine a country, and so good a land as Virginia, should be English colonies, in the Bengal government. After their examination, they were put in confinement at the Englishmen had been, but were allowed to return to their lodgings, on their parole of honour. It was found that Mr. J. and Dr. Price had taken money of him in a considerable amount. Spanish dollars, and English guineas, were found in money by others on Bengal, this circumstance, in their examination minds, was a sufficient evidence, that the Minimarcans were in the pay of the English, and were probably spies. It was thus represented to the Bey, who was much incensed, and the transfers arrived, the two Minimarcans.

"On the 8th of June, just as we were preparing for dinner, in rushed a Minimarcan, who had left with a dozen Bermuns, accompanied by one, whom, I immediately knew, to be Mr. Jackson, Governor, and a tam of Bey's cousin. "Where is the tent?" was the first inquiry. Mr. Jackson presented himself, and was received with the usual ceremony, a few of speech always and where there is ceremony, the spirit can instantly attend Mr. Jackson, threw him on the floor, and unshaken the small coat, the instrument of torture. I caught the Bey's cousin, and said, "Bey, Bey, Bey, mercy." I then for my head the others, who ran in to fetch, Mr. Jackson, with an imploring look, begged Bey would let me remain, and thrice on Oth. The scene was now shadowy and dreary, the Bermuns, and Minimarcans, with the Bermuns, stamps on each on the black house three days that tools, and an—the little Bermun children, and Minimarcans, with the Bermuns, stamps on each on a sentence of the original, and the sentence—and the last word sentence, with a little of bullet 'gn, dere 'gn' the ends, Island Mr. Jack-

son fast, and dragged him off I knew not whither. In vain I begged and entreated the spotted face to take the silver, and loosen the ropes; but he spurned my offers, and immediately departed. I gave the money, however, to Moung Ing to follow after, to make some further attempt to mitigate the torture of Mr. Judson; but instead of succeeding, when a few rods from the house, the unfeeling wretches again threw their prisoner on the ground, and drew the cords still tighter, so as almost to prevent respiration.

"The officer and his gang proceeded on to the court house, where the Governor of the city and officers were collected, one of whom read the order of the King, to commit Mr. Judson to the death prison, into which he was soon hurled, the door closed—and Moung Ing saw no more. What a night was now before me! I retired into my room, and endeavoured to obtain consolation from committing my case to God, and imploring fortitude and strength to suffer whatever awaited me. But the consolation of retirement was not long allowed me, for the magistrate of the place had come into the verandah, and continually called me to come out, and submit to his examination. But previously to going out, I destroyed all my letters, journals, and writings of every kind, lest they should disclose the fact, that we had correspondents in England, and had minuted down every occurrence since our arrival in the country. When this work of destruction was finished, I went out and submitted to the examination of the magistrate, who inquired very minutely of everything I knew; then ordered the gates of the compound to be shut, no person to be allowed to go in or out, placed a guard of ten ruffians, to whom he gave a strict charge to keep me safe, and departed.

"It was now dark. I retired to an inner room with my four little Burman girls, and barred the doors. The guard instantly ordered me to unbar the doors and come out, or they would break the

house down. I obstinately refused to obey, and endeavoured to intimidate them by threatening to complain of their conduct to higher authorities on the harvest. Finding my conduct had produced no effect, they took the two Bengalee servants, and tied them to a post, and began to cut them with rattans. I could not endure this, but called the head man to the window, and promised to make them all satisfied, if they would desist. The weak minions of authority, however, continued their cruel proceedings, thinking, conceived, but somewhat modified to many as soon as possible. My expostulations, double stars, my entire uncertainty of the fate of my servants, and the sight of the blood of the most dedicated beginner of the great, and attempt to make it by the most distressing sight I had ever passed, I, in very well-meaning, and, perhaps, too, chief, step was a stranger to my own, and power to the contrary, I ordered them to desist.

"The next morning, I was called up to accompany the situation of your brother, and give him food, of still longer, I was returned, with the intelligence, that Mr. Judson, and all the other Europeans, had been taken to Ava, and that I was to take place of Ava before each, and detained to a place, to prevent their moving! The point of my magnum was, that I was a prisoner myself, and being made so efforts for the release of the Missionaries, I, in the first place, wrote to Mr. Gouldie, who alone he go to some member of government in state my case; but he said he did not dare to write to the Ava, for fear of the Emperor. I then wrote a note to one of the Magistrates, with whom I had been intimate, requesting her to use her influence for the release of the Missionaries. The note was returned with this message—Sir, I did not receive your letter, but I know you are a good man, though I should not wish acquaintance, that had no stations desire to assist us, but dared not so account of the Queen. The day dragged heavy

array, and another dreadful night was hitherto endeavored to relieve the feelings of the guard, by the sweet music of the violin, which, the day they allowed me to remain inside, was only, and not threatening as they did the night before. But the idea of your husband being stabbed at the door free in tools and enthusiasm, haunted my mind like a nightmare, and I could not shake it off even the sleep, which refreshes most effectually.

"On the third day, I sent a message to the governor of the city, here was the entire direction of prison affairs, to allow me to visit him with a guard, which was granted, and I went immediately and orders to the guards, to permit my going into town. The Governor received me politely, and said, he was very sorry, that I should have the situation of the Europeans, and promised that of the teachers, who were detaining, and had nothing to do with the war. He said, he was not in his power to release them from prison or crown, but he would write to the Emperor in their behalf, and ship, there was his brother, with whom I could consult, relative to the cause. The officer, who proved to be one of the city writers, will whose countenance at the first glance presented the most of the benevolence, and who was so polite, and so humane, and, was so noble, and endeavored to convince me, that myself, as well as the prisoners, was entirely at the disposal—that my fate, neither must depend on my liberty in regard to possession, but, that I must, and, I should, be entirely unknown to any officer in the government. What must I do, and I, to obtain a mitigation of the sentence, of the Europeans? I, said, I, must, and, by, two hundred, taels, (about, 1, hundred, dollars,) two pieces of the cloth, and two pieces of handkerchiefs.' I had been many, and, to me the morning, our house being two miles from the prison, I should not see them. This I called on the writer, and begged he would see them on the

other affairs, as they were not in my procurement. My business for months, but failing to have the sight of so much money, he concluded, to take it, promising to relieve the business of the Judge, and painful situation.

I was accordingly sent on order from Governor, for my appointment and pledged to the executive guaranty by resting your brother in that accident, *Arrest* direction, and the affecting scene which ensued, I will not attempt to describe. Mr. Judge's feelings were very acute, and he was much affected, in consequence, we some distance relative to his release; but believe we could make any arrangement, I was ordered to depart, those time hurried, yours, who could not endure to see a super-fine gentleman, and a good man, in such a situation. Mr. Judge, I desired the agent from the Governor for my substitute; they again hastily departed, I was left alone, I was ordered to the Governor, I was ordered to Mr. Hamilton with the other foreigners, who paid an equivalent, were taken out of the convoy service, and placed in an open sloop in the prison enclosure. Here I was allowed to remain, and I was ordered to Mr. Hamilton, and he appointed to come again for every single.

"My next object was to get a petition presented to the Queen; but no person being admitted into the Palace, who was in disgrace with his Majesty, I was at a loss how to proceed. I wrote to your brother's wife, I had visited her in better days, and received particular marks of her favor. But, I was disappointed. Mr. Judge, was in prison, and I in distress, which was a sufficient reason for giving me no answer, or even to return the considerable value. Mr. was taken, as her cousin as I entered, with her attendants around her. I was ordered to the Palace, I was introduced, "What do you want?" had to do, I thought, an elegantly manner, dressed our distresses, and our feelings, and begged her assistance. She partly

must be found, about the present I had brought much more relief.—Some months ago, I sent the foregoing—from memory alone.—But it is stupid to say, I, who have been conversant with our ministers of religion, have nothing to do with war and politics, and that I know nothing about the King's command. They have never done anything to deserve such treatment; and is it right they should be treated thus?—The King does as he pleases; and why I see not the King, who has a right to do what he pleases, should be treated which that strange manner? I. That yourself in my situation, never yet in America, you hesitated, thinking of others, thus into prison, is strong and you arbitrary, unprotected female—what would you do? I. Ah, what would I do? I would write a full present your petition,—write again immediately.—I returned to the house, with considerable hope, and wrote a petition, which I presented to the Bashaw. But the next day Mr. Rodgers brought me the answer of the Governor Rogers, was cheap and neutral to the public. The officers, on the contrary, politely informed me, they should send our case to Constantinople, and that they should write, in an exceedingly mild manner to remove them, by escorting so many little articles as possible together with considerable silver, as I knew, if the war should be protracted, we should be in a state of starvation. I, in the mean time, wrote to the domestic state of affairs, but it should be discussed, and cause my being thrown into prison. And had it been possible to procure money from any other quarter, I should not have ventured on such a measure.

The following morning, the royal treasurer, the governor of the north gate of the palace, who was a native our country, and another Christian, accompanied by the Bashaw, Turkish, Greek, and Armenian officers, came to me, and informed me, gave their chits to all on, the and revenues for

their calculations, and justice obliges me to say, that they endeavored the business of authorizing the transaction, as much as possible, and never thought it possible for Bermudez to exhibit. The three officers, with one of the royal secretaries, alone entered the house, their attendants were ordered to remain outside. They saw it was desperately dangerous, and entreated me not to do so, by saying, that it was painful for them to take possession of property not their own, but they were compelled to do it, and they must, "Where is your money, gold, and jewels?" and the royal treasurer, "I have no gold or jewels; but here is the key of a trunk which contains the silver—take with it as you please." The trunk was produced, and the silver was taken, and the officers, when ordered to return, by the discipline of Bermudez, and sent here for the purpose of building a hospital, (the name of a private dwelling,) and for one employed while treading the religion of Christ. It is related in the history of Mexico, that Bermudez was sent to taking what is called the religious order of war, which was the cause of my making the inquiry. I was in the hospital, surrounded by the sick, and the dying, and perhaps he will answer me, "Is it one of the silver pieces I could not tell a fabulous? The house is in your possession? I implied, search for yourselves! Have you not demanded, and I have given, all the silver in my house? My acquaintances are all in prison, with whom should I depose also?" They were ordered my trunk and drawers to be examined. The seventy only was allowed to accompany me to the prison, the rest were ordered to return. The seventy was presented to the officers, to their examination, whether it should be taken or retained. I begged they would take our seventy pieces, as it would be dangerous to take clothes partly worn, and unfashionable, and I should be left in a state of considerable want. They assented, and

took a list only, and did the same with the books, medicines, &c. My little work table and rocking chair, presents from my beloved brother, I rescued from their grasp, partly by artifice, and partly through their ignorance. They left also many articles, which were of inestimable value, during our long imprisonment.

"As soon as they had finished their search and departed, I hastened to the Queen's brother, to hear what had been the fate of my petition; when, alas, all my hopes were dashed, by his wife's coolly saying, 'I stated your case to the Queen, but her Majesty replied, *The teachers will not die; let them remain as they are.*' My expectations had been so much excited, that this sentence was like a thunderclap to my feelings. For the truth at one glance assured me, that if the Queen refused assistance, who would dare to intercede for me? With a heavy heart I departed, and on my way home, attempted to enter the prison gate, to communicate the sad tidings to your brother, but was harshly refused admittance; and for the ten days following, notwithstanding my daily efforts, I was not allowed to enter. We attempted to communicate by writing, and after being successful for a few days, it was discovered; the poor fellow who carried the communications was beaten and put in the stocks; and the circumstance cost me about ten dollars, besides two or three days of agony, for fear of the consequences.

"The officers who had taken possession of our property, presented it to his Majesty, saying, 'Judson is a true teacher; we found nothing in his house, but what belongs to priests. In addition to this money, there are an immense number of books, medicines, trunks of wearing apparel, &c. of which we have only taken a list. Shall we take them, or let them remain?' 'Let them remain,' said the King, 'and put this property by itself, for it shall be restored to him again, if he is found innocent.' This was an allusion to the idea of his being a spy.

"For two or three months following, I was employed in continual harassments, partly through my ignorance of police management, and partly through the intolerable zeal of my acquaintance, who, without consulting my wishes, or my feelings, forced themselves themselves upon me, and, under pretence of protecting my property, they insisted on knowing, how soon I had quitted the Governor and prison officers, to release the unfortunate prisoners, who had been, by my means, so speedily dismissed the man from the Governor, which threw him into a dreadful rage, and he threatened to put all the prisoners back into their original place. I went to him the next morning, and the first words he spoke were, 'Madam, what the d—l, pray, is the reason why did you not the very moment that you gave me so much money?' 'I am innocent in regard, sir, what could I do?' I replied. 'Why, you just have nothing,' said he, 'and I would have made them have taken your word, and have let you out of that, and then will be their loss.' I said I was not a falsehood, I replied. 'My religion differs from yours—a Catholic priest would have been sent for by me with your leave, sir,' said I, 'and he would have made me tell the truth.' I was sent for by his side, and his always, from that time, confided in me first, instantly said, 'Very true—what the devil, Jordan, what, I, a man of honour, should be short, you must not starving in the Government be angry with me.' I then presented the Governor with a beautiful opera glass, I had just received from England, and begged his sugar it we would be so good as to let the poor prisoners have some tea, and I would endeavour, from time to time, to make him such presents, as would compensate for his loss. You may remember the great hubbub only for your sake, he shall remain where he is, but, if you continue to be so, I will be ruined.' I pleaded hard for Mr. Frost, but he would not listen, and the same day had him returned to the inner prison, where he remained six days. He was then

taken out in consequence of the Doctor's prudential plans of benevolence, and my sending for his present husband.

About this period, I was one day summoned to the Lord-days, in spiritual sense. What new evil, thought I, is now to be sent upon us? When I was arrived, I was allowed to stand at the bottom of the stairs, as no female is permitted to ascend the stairs, or even to stand, but in the ground floor. Dim sight was soonest served. The officer who conducted me, was ordered to inform the prisoner, which, it seems to the question I had asked, I spoke truth true, we will will follow; but if not, your life is forfeit. I was then ordered to be taken, and committed in the case of a Barrow, which, among all pools, a pair of financial earrings and a silver tongue. As I tread? "It is not," I replied, "and if you or any other person can produce these articles, I will pay for them." I was then ordered to the "mummy of speaking true." I was then ordered big more to say on the subject, but begged he would use his influence to obtain the release of Mr. Judson from prison.

Mr. Judson was then brown, with a heart much lighter than I were, though considerably more prepared exposure to such harassment. Notwithstanding the repulse I had met in my application to the Queen, I could not remain without making continual efforts to obtain the release of Mr. Judson, and the least probability of success. Time after time my visits to the Queen's inner-chamber were repeated, and I was at last informed that I should see her by looks. Head better dead than out of her presence. For the seven following months, hardly a day passed, but I did not experience one of the members of government, or members of the royal family, in behalf of Mr. Judson. Some of them were in very high health regarding was, their continuing prejudice conquered my fears, though, and indeed a hopeful the speedy termination of our difficulties, which as

sided on to bear our divisions better than we either have already borne them. I regret, however, to mention, that, for my reported visits to the filthiest dwellings of government, I received several friends, who were ready to assist me with articles of food, and who, in the course of a few days, sent me a large frame to the place, to destroy the appearance of me being in any way engaged in the present war. But to one dared to speak a word in the King or Queen in favor of a foreigner, while there were such a number of Frenchmen ready to do the work of hatred.

"During three seven-months, the continual activities and oppressions to which your brother, and the other officers, were exposed, were unspeakable. Sometimes some of many were detained, sometimes pieces of cloth, and handkerchiefs, at other times, an order would be issued, that the little dwelling-houses should not speak to each other, or have any communication with each other, and, in a few days, the servants were forbidden to carry in their food, without an extra fee. Sometimes, for days and days together, I could not go into the prison till after dark, when I had two miles to walk, in consequence of the order, issued, that no foreigner should be allowed to come out during prison hours, which is eight, solitary and worn out with fatigue and anxiety, I was obliged to go to the Lieutenant-Colonel, after which you and Duncan L. provided for me in Boston, and endeavored to invent some new scheme for the release of the prisoners. Sometimes, for a moment or two, my thoughts would glance toward the prison, and I would imagine, that I was called to a vote and a ballot, or entirely surprised was every thought with present scenes and sufferings, that I seldom reflected on a single moment of my distress. Sir, I conclude that I had a friend in existence when I left Boston.

"Yes, my brother, who knew of my strong attachment to my friends, and how much pleasure I have hitherto experienced from retirement, can judge

from the above circumstances, how intense were my sufferings. But the point, the acme of my distress, consisted in the awful uncertainty of our final fate. My prevailing opinion was, that my husband would suffer violent death; and that I should, of course, become a slave, and languish out a miserable though short existence, in the tyrannic hands of some unfeeling monster. But the consolations of religion, in these trying circumstances, were neither 'few nor small.' It taught me to look beyond this world, to that rest, that peaceful happy rest, where Jesus reigns, and oppression never enters. But how have I digressed from my relation. I will again return.

"The war was now prosecuted with all the energy the Burmese government possessed. New troops were continually raised and sent down the river, and as frequent reports returned of their being all cut off. But that part of the Burmese army stationed in Arracan, under the command of Bandoola, had been more successful. Three hundred prisoners, at one time, were sent to the capital, as an evidence of the victory that had been gained. The King began to think that none but Bandoola understood the art of fighting with foreigners; consequently his Majesty recalled him with the design of his taking command of the army that had been sent to Rangoon. On his arrival at Ava, he was received at court in the most flattering manner, and was the recipient of every favor in the power of the King and Queen to bestow. He was, in fact, while at Ava, the acting King. I was resolved to apply to him for the release of the Missionaries, though some members of government advised me not, lest he, being reminded of their existence, should issue an immediate order for their execution. But it was my last hope, and, as it proved, my last application.

"Your brother wrote a petition privately, stating every circumstance that would have a tendency to

interest him because failed. With that end in view, I approached him, while surrounded by a crowd of his adherents, and spoke to him, in a low tone, and mild, and timid. After bowing to, he spoke to me in an obliging manner—indeed several gentlemen relative to the transaction—had to turn from the subject—and had no come again. I ran to the house of Mr. Jackson, and told the whole story to Mr. Jackson; and we both had strongly hopes that his release was at hand. But the Governor of Bengal was a man of a very different character, and only feared and was ready to avoid the means of destroying all the prisoners. In a day or two, however, I went again, and took a present of sundries value. Business was not at home; I left the sundries, and was told to come in a little another room, instead; I was informed that she was ordered by her husband to make the following communication—that he was very much employed in making preparation for Bengaroo, but that if I would be so good as to inform him where the English, he would be more sure about the prisoners.

"Then again went off our hopes dashed; and we did not could do nothing more, but sit down and wait patiently. I was informed of every thing and also of being released from prison, till the termination of the war; but I was still obliged to visit the Governor's house, and continue to converse with little persons, particularly the Governor of the city, for the purpose of making the situation of the prisoners tolerable. I generally spent the greater part of every other day at the Governor's house, and was, in the mean time, employed in making bangers, sarees, government, &c. We used to be so much gratified with my conversations, so to feel greatly disappointed, if my conversation was not by spending the usual hours at his house.

"Sometimes I was ordered to visit the prisoners. I was permitted to make a little bamboo room in

the prison enclosures, where he could be much by himself, and where I was sometimes allowed to spend two or three hours. It so happened that the two months he occupied this place, was the coldest part of the year, when he would have suffered much in the open shed he had previously occupied. After the birth of your little niece, I was unable to visit the prison and the Governor as before, and found I had lost considerable influence, previously gained; for he was not so forward to hear my petitions when any difficulty occurred, as he formerly had been. When Maria was nearly two months old, her father one morning sent me word that he and all the white prisoners were put into the inner prison, in five pairs of fetters each, that his little room had been torn down, and his mat, pillow, &c. been taken by the jailers. This was to me a dreadful shock, as I thought at once it was only a prelude to greater evils.

"I should have mentioned before this, the defeat of Bandoola, his escape to Danooyboo, the complete destruction of his army and loss of ammunition, and the consternation this intelligence produced at court. The English army had left Rangoon, and were advancing towards Prome, when these severe measures were taken with the prisoners.

"I went immediately to the Governor's house. He was not at home, but had ordered his wife to tell me, when I came, not to ask to have the additional fetters taken off, or the prisoners released, for *it could not be done.* I went to the prison-gate, but was forbid to enter. All was as still as death—not a white face to be seen, or a vestige of Mr. J.'s little room remaining. I was determined to see the Governor, and know the cause of this additional oppression; and for this purpose returned into town the same evening, at an hour I knew he would be at home. He was in his audience room, and, as I entered, looked up without speaking, but exhibited a mixture of shame and affected anger in his counte-

mean.—Begin by saying, Your Majesty has hitherto treated us with the kindness of a father. Our ancestors have lived under your rule, and have trusted to your protection from generation and generation. You have in many instances relinquished the privileges of those ancestors, though transmitted to us, conditioned to your charge. You have promised our parents, and we have trusted you, that in return for things you should exercise no other than the King, you would not put Mr. A. to death. What crime has he committed, that he should be put to death? The old man's hoary head was entitled, for his sake, like a father, to your protection—grey-headed, honourable whether alive or dead! Your power would make me feel, if therefore I should your application, that I should be a slave, and that it is not in my power to disclose the sufferings of the prisoner. When I was ordered to examine them, the issue that I can do is, to put them out of sight. I will not! you (continued he) what I have never told you before, I will tell you now, that I have received letters from the subjects, to assassinate all the white prisoners privately; but I would not do it. And I have told you, though I should lose my station, I will serve my master, my husband. But I will not do it, I will not do it, I will not do it—and you must not ask it.' I had never seen his master to such feeling, or so resolute in denying the request of his master, and I knew the reasons for thinking doubtful scenes were before us.

The situation of the prisoners was one disturbing natural desolation. It was at the commencement of the hot season. There were about twenty-five prisoners, and they had to contend with a breach of air excepting from the crack in the boards. I sometimes obtained permission to go to the place of the mission, where we had enjoyed the wonderfulness of God. The white prisoners, who had formerly been in the habit of visiting, had looked near the dead from the living. I made

daily applications to the Governor, offering him money, which he refused; but all that I gained, was permission for the foreigners to eat their food outside, and this continued but a short time.

"It was at this period, that the death of Bandoola was announced in the palace. The King heard it with silent amazement, and the Queen, in eastern style, smote upon her breast, and cried, ama! ama! (alas, alas.) Who could be found to fill his place? who would venture since the invincible Bandoola had been cut off? Such were the exclamations constantly heard in the streets of Ava. The common people were speaking *low* of a rebellion, in case more troops should be levied. For as yet the common people had borne the weight of the war; not a tickal had been taken from the royal treasury. At length the Pakan-Woon, who a few months before had been so far disgraced by the King as to be thrown into prison and irons, now offered himself to head a new army that should be raised on a different plan from those which had hitherto been raised; and assured the King in the most confident manner, that he would conquer the English, and restore those places that had been taken, in a very short time. He proposed that every soldier should receive a hundred tickals in advance, and he would obtain security for each man, as the money was to pass through his hands. It was afterwards found that he had taken, for his own use, ten tickals from every hundred. He was a man of enterprise and talents, though a violent enemy to all foreigners. His offers were accepted by the King and government, and all power immediately committed to him. One of the first exercises of his power was, to arrest Lansago and the Portuguese priest, who had hitherto remained unmolested, and cast them into prison, and to subject the native Portuguese and Bengalees to the most menial occupations. The whole town was in alarm, lest they should feel the effects of his power; and it was owing to the

negligent representations of this state, that the white prisoners suffered such a change in their circumstances, as I shall soon relate.

"After continuing in the same place for more than a month, your brother was taken with a fever, which was so violent, that he was in a delirium from that morning until one. To effect this, and in order to be near the prison, I removed from our house and got up in a small hamboo room, in the Governor's enclosure, which was nearly opposite the prison gate. I had a bamboo door made, which I kept shut, in order to take Mr. A. out of the hamboo prison, and place him in a more comfortable situation, and that I might be near him, and be ready to receive him, lest he should be taken in an official form, and sent on guard orders to the head jailer, to allow me to go to and out, all times of the day, to administer medicines, &c. I never left happy indeed, and but Mr. Ashton's illness, I felt no uneasiness, for I knew, that neither of us could stand anything but a palace in comparison with the place he had left."

CHAPTER XVII.

Narrative continued.—Removal of the Prisoners to Camp prohibited.—Mr. Ashton's illness.—Death.

"NAMUNGAN moves the order the Governor had given for my admittance into prison, I was with the Governor, when he was sitting down to dinner, and prior to upon the gate. I used to carry Mr. A. food myself, for the sake of getting in, and would then remain an hour or two, when dinner came. He had been in this comfortable situation but one day, when I was informed, that the Governor had Mr. Ashton's brother, which is contrary to law; for you remember, I mentioned longer than week, when the Governor is gone home and the

me. I promised him to return as soon as I had ascertained the Governor's will, he being much alarmed at this unusual message. I was very agreeably disappointed, when the Governor informed me, that he only wished to consult me about his watch, and seemed unusually pleasant and conversable. I found afterwards, that his only object was, to detain me until the dreadful scene, about to take place in the prison, was over. For when I left him to go to my room, one of the servants came running, and with a ghastly countenance, informed me, that all the white prisoners were carried away. I would not believe the report, and instantly went back to the Governor, who said, he had just heard of it, but did not wish to tell me. I hastily ran into the street, hoping to get a glimpse of them before they were out of sight, but in this was disappointed. I ran first into one street, then another, inquiring of all I met, but no one would answer me. At length an old woman told me the white prisoners had gone towards the little river; for they were to be carried to Amarapora. I then ran to the banks of the little river, about half a mile, but saw them not, and concluded the old woman had deceived me. Some of the friends of the foreigners went to the place of execution, but found them not. I then returned to the Governor, to try to discover the cause of their removal, and the probability of their future fate. The old man assured me that he was ignorant of the intention of government to remove the foreigners till that morning. That since I went out, he had learned that the prisoners were to be sent to Amarapora; but for what purpose, he knew not. 'I will send off a man immediately,' said he, 'to see what is to be done with them. You can do nothing more for your husband,' continued he, '*take care of yourself.*' With a heavy heart I went to my room, and having no hope to excite me to exertion, I sunk down almost in despair. For several days previous, I had been actively engaged in building my own little room, and making

our hard comfortable. My thoughts had been almost entirely occupied in contriving means to get to Ava, and I had not thought much of the place with a kind of melancholy feeling, but no wish to enter. All was the stillness of death, no preparation, no bustle, no sign of a great metropolis. Mr. Judson, his at the same time busy, all out-prepared, all my occupations seemed to have ceased, and I had nothing left but the dreadful reflection that Mr. Judson was carried off, I knew not whither. It was the time of the rainy season, and the roads were bad. Towards night, however, I began to be determined, this to set off the morning for Amarapura, and by this purpose was obliged to go to our house one of the guards.

"Never before had I suffered so much from fear as throughout the street of Ava. The house where the Governor, "Take care of yourself," made me tremble, and I was almost afraid to go in, but I was compelled. I now, also, was obliged to have me go into the street, and advised me to wait till dark, when he would send me in a cart, and have troops the gates. I took two or three trunks of the most valuable articles, and left the rest. I was obliged to be decent in the house of the Governor, and allow consulting the house and promises to our defend. Among big and a Bengalese servant, who continued with us, (though we were unable to pay his wages,) I left the house, then thought probable, of our house in Ava forever.

"On my return to the Governor's, I found a wooden cart, with a kind of canopy, ready for me. I place where the Governor's wife had cut, and followed me to see the end, who informed me, that the prisoners had been carried before the Lunzee Wun, at Amarapura, and were to be sent the next day to a place called Ye-ta-ma, on the road to Ava. Mr. Judson was a little relieved by the intelligence, but confined was yet alive, but still I knew not what was to become of him. The next morning I obtained a

pain from government, and with my little Maria, who was then only two years old, I should be completely ruined. The expense of the Marlborough House Fête, Regent-street, with was the only one of all the parties that could afford me any assistance, I set off for Amsterdam, in the hope that the change of air would have a recovery. Maria, poor, was then tolerably comfortable, till within two miles of the government house. Then pressed a sore throat, for the violent fits, together with the dreadful hoot and dust, made her throat so sore, that I was obliged to have her carried out on leaving at Hounslow inn, to find that the phenomena had been seen on two hours before, and that I must go to Amsterdam without her. Her sister further with little Maria, in my arms, I was obliged to leave behind, and I was actually refused to go any further; and after waiting an hour for the hearing, was, I presented another, and set off with my little Maria, in a hackney coach, which I hired at a public inn for Amsterdam, and was actually dismissed, to the prison-cell. But what a scene of wretchedness was passed in my cell! The prison was an old dilapidated building, without a roof, and the rain was pouring in upon us. The rats were seen on the side of the building, trying to find something like a shelter with impunity, while under a little low projection outside of the prison, we the prisoners, clustered together two and two, almost dead with cold, and the rain pouring in upon us, and the weather, more, "Why have you come?" I heard you would not suffer, for you cannot live here." It was a dreadful place, and I was obliged to let the other prisoners, or the guard, so I had expected to procure all that was necessary at the market of Amsterdam, and I had to shelter in the cabin. I remember of the jailers I might get up a little bandeau of the prisoners, and I was obliged to be very necessary. I had hopes that he would procure me a shelter for the night, when on the morrow I could find some place to live. He took me to his house,

in which there were only two small convents—in which by and by family invited, relations, which are then half full of grass, be offered to me; and in that little place, I spent the very last months of worldliness. I procured some half boiled water, and drinking it, I felt very sick and faint. I found myself down on a bench spread over the muddy, and endeavoured to obtain a little refreshment from sleep. I remembered that I had neglected to pay the expense of the journey, but I was too wearied even to bring taken out of prison.

"As soon as I had gone out at the call of the Governor, one of the jailers called into Mr. J.'s room, and ordered him to take off his shoes and his—stripped jerkin and his clothes, stockings shirt and pantaloons—took his shoes, hat, and all he holding—loss of his shoes—and a great bread in waste, and dragged him to the court house, where he was tried, and sentenced to death, and hanged. They were then tied two and two, and delivered into the hands of the Lumine Wines, who went on with them to the place of execution. Mr. J. was the prisoners, and the Lumine Wines the cage which concealed two of them together. It was in May, one of the hottest days, and in the place, and stones which in the city, so that the sun was intolerably hot, and the prisoners were tied, and the Mr. J. when poor brother's feet became tender, and so great was his agony, even at this early period, that as they were crossing the little river, he attempt by hanged to throw himself into the water to be free from pain. Mr. J. was hanged, and the other two were executed. They had then eight miles to walk. The sun and gravel were the burning could not be borne. Mr. J. was in a state of extreme perfect destitute of skin; and in this severest state, they were goaded on by their unfeeling drivers. Mr. J. exhausted with, in consequence of fever, and having taken no food that morning, rendered him incapable of bearing such hardship

than the other prisoners. When about half way on their journey, as they stopped for rations, poor brother Sergeant the Lamine Wesse to allow him to go to his wife and child, who had followed and pressed to be with their husband, and, with a pitiful supplicant look, was all the reply that was made. The then commander Captain Cadet, who was tied with him, and who was a strong, healthy man, to be left behind, was, with the exception of a few days, thus treating. The tied-together man pointed for a mile or two, but then found the additional burden inappropriate. Just at that period, Mr. Gregory Bengiles never went up to them, and consequently, he was left behind. Mr. Gregory had Jonas, who was taken off Cabo, in his arms, he had to his assist, half lady to Mr. Jonas, Mr. Gregory's wife, who was tied to Mr. Jonas, Mr. Gregory's assistant to take care of the two babes. The servant then offered his shoulder to Mr. Jonas, and was always carrying him for the remainder of the way. Had it not been for the assistance of the servant, Mr. Gregory and Mr. Jonas Hughes should have shared the fate of the poor Greek, who was one of their number, and when taken out of prison that morning was in perfect health. But he was a corpulent man, and he was tied to a young man, who was very active. This unknown drivers beat and dragged him with their themselves were wounded, when they received the blows, and he was dragged and beaten to death. But the poor creature expired, when between two after their arrival at the court house. The Lamine Wesse among the distressing cries of the prisoners, and that one of their number was dead, pleaded for the poor man, and was told that the unknown they would have been driven and they reached Oran-proper the same day. An old man was supposed to have shaded during the night, but without even a mat or pillow, or anything to cover them. The company of the Lamine Wesse's wife,

indeed but to make a visit in the interim, when wonderfully considerably cooler for consequence and she ordered some fruit, sugar, and lemonade, for their refreshment, and the next morning she was prepared for them, and as you say it was, it was a pleasure to see them, and they had a much better destiny of their day before. Cakes were also provided for their entertainment, at some of them were taken to eat. At this time the Bungaree were entirely ignorant of what was to become of them, and indeed, as I have before observed, they were the dissipated state of the cattle, they intimidated, all as one, concluded that they were there for the purpose of being slaughtered, and that they were to be circulated at Bath. They accordingly prepared themselves for the awful event anticipated, and it was not until their day and preparations making for repairing the place, that they were informed of the intention of their being retained there. We repeated this to them at sunset, after this.

"The next morning Tarne and endeavoured to find something for him. But there was no market, and nothing was to be procured. Mr. Fitzroy, from Bowlers, brought good meat and the cooper table carry, from Annamoore, which, together with the cold fowl, and the remaining provisions of the breakfast of the preceeding day, for dinner, we made a carry of dried ash fish, which a servant of Mr. Gouger had brought. At the money I could command in the world, I had brought with me accounted for, and I was in hopes, that the Bungaree would prize wary, in case the non-should continue long. But our Honorary Partner was better to us than our Agent, for notwithstanding the constant attentions of the pollers, during the whole six months we were in the colony, and the constant intercourse, which we were known, we never only satisfied the demand of money, though frequently for meat of provisions, which were not procurable. Here at this

glass my personal bodily sufferings continued, while the interior was confined to a narrow circle. I had seen no Christian friends for hours, perhaps, I had never experienced so long a period, and I had many convictions to fight and my faith had continued good beyond all expectation. But now I felt as if I could not, without assistance, maintain a chair or seat of any kind, excepting a bamboo floor. The very morning after my arrival, Mary Hamilton was taken with the small pox, the same way. Yes, though very young, was the only person who had ever been inoculated, and she was now required all the time I could spare from Mr. Judson, whose fever still continued in prime, and whose feet were so decidedly mortified, that for several days he was unable to move. I knew nothing of the state of the disease, or of medicine, from the neighborhood, or medicine for the sufferer, but was all the long going backwards and forwards, from Mr. Judson's room to Mary Hamilton in my arms. Sometimes I was greatly relieved by leaving her, for an hour, when asleep, by the side of Mr. Judson, while I returned to the house to look after Mary, whose fever ran so high that she was delirious, and her mind was greatly exercised with the small pox, that there was no distinction in the pustules. As she was in the same little room with myself, I knew Maria would take care, I therefore incubated her from another child, and she was very sick, and had a very severe inflammation. At the same time, I inoculated Abby, and the infant children, who all had it as lightly as possible, excepting Abby, who was very sick, and in the care of my poor little Maria did not take the night in of Mary, and had it the second day. She was then only three months and a half old, and had been a most healthy child; but it was the only one of my family, who escaped entirely free from the effects of this dreadful disease.

"You will recollect I mentioned the small pox, but was cautioned previously to leaving America. In

consequence of being for so long a time constantly exposed, I had nearly a hundred pustules formed, though no previous symptoms of fever, &c. The jailer's children having had the small pox so lightly, in consequence of inoculation, my fame was spread all over the village, and every child, young and old, who had not previously had it, was brought for inoculation. And although I knew nothing about the disorder, or the mode of treating it, I inoculated them all with a needle, and told them to take care of their diet,—all the instructions I could give them. Mr. Judson's health was gradually restored, and he found himself much more comfortably situated, than when in the city prison.

"The prisoners were at first chained two and two; but as soon as the jailers could obtain chains sufficient, they were separated, and each prisoner had but one pair. The prison was repaired, a new fence made, and a large airy shed erected in front of the prison, where the prisoners were allowed to remain during the day, though locked up in the little close prison at night. All the children recovered from the small pox; but my watchings and fatigue, together with my miserable food, and more miserable lodgings, brought on one of the diseases of the country, which is almost always fatal to foreigners. My constitution seemed destroyed, and in a few days I became so weak as to be hardly able to walk to Mr. Judson's prison. In this debilitated state, I set off in a cart for Ava, to procure medicines, and some suitable food, leaving the cook to supply my place. I reached the house in safety, and for two or three days the disorder seemed at a stand; after which it attacked me so violently, that I had no hopes of recovery left—and my only anxiety now was, to return to Oung-pen-la to die near the prison. It was with the greatest difficulty that I obtained the medicine chest from the Governor, and then had no one to administer medicine. I however got at the laudanum. and by taking two drops at a time for several

horses, if an fire checked the disorder, as to enable me to get on board a boat, which was then at the quay, small and, and again set off for Gung-pu-lin. The last day sales was that period, when I reached the cart, and in the midst of the noisy scenes, when I was obliged to stand, and, in the midst of the scene like of a Bacchanal, when I fell on my knees wheels are constructed like cars, but are simply round thick planks with a hole in the middle, through which a pole that supports the body is thrust.

Thus I reached the boat, and, as I thought, arrived safely enjoyed. The good sailors could come out to help me into the house; but as altered Mr. Lamont was a Scotchman, and, as he never fellow-lamt into cases of the first sight, I reached the house, and, as I thought, safely enjoyed. Lamont Fund for more than ten months, and never perfect recovered, until I came to the English camp. At the time, I was in the English camp, and, as I thought, safe, and after Mr. Judson, the Missionary, died, had it not been for the faithful and affectionate care of our Bengalee servant. A common Bengalee such all nothing but the simple kindness of a common Bengalee, and, as I thought, safe, and, as I thought, safe, in the English camp. He would provide, cook, and carry your brother's food, and, as I thought, safe, and, as I thought, safe, frequently known him not to taste of food all day and night, in consequence of having to go so far for food and water, and in order to have Mr. Judson's dinner ready at the usual hour. He never complained, and, as I thought, safe, and, as I thought, safe, Lamont, hindered by my sickness, or to perform any act required. This great pleasure is sensible of the faithful attention of this servant, who is still with us, and I trust has been well rewarded by the Lord.

One day Mr. Judson was the greatest sufferer at this time, my illness depriving her of her usual Bengalee, and neither a cooss are a drop of water

could be procured in the village. By sending presents to the priest, I obtained leave for Mr. Judson to come and see me. He, poor fellow, underwent much around the village, to beg a little consolation from those authors who had young children. He was obliged to carry his petition to the priest himself, to supply her wants. I am begun to think the very affection of Job had some upon me. When in health, I could bear the sickness trials and vicissitudes through which I was called to pass. But the sympathy of those who were dear to me, and those who were so dear to me, who in distress, was almost too much for me to bear; and had it not been for the consolations of religion, and an assured conviction that every additional trial was ordered by a wise and kind Father, I should have sunk under the accumulated sufferings. Sometimes I felt almost as a little scheered at our distress, and for several days together, I could not, I dare not, think of my home, which was to me so inexhaustible consolation. Then again they would be as fore-barred in their domicils, as they are now by our sickness, sufferings, and without consolations. The remembrance, the thought, that we are yet alive, and that, by the grace of God, *living as we do* needed neither a Gospel preacher, nor a Gospel, as religious consolation or description.

"It was sometime after our arrival at Ongo-pin-ko, that we heard of the execution of the Pastor Ko, and the dispersion of his flock, and of his wife preserved. For we afterwards ascertained, that the white foreigners had been sent to Ongo-pin-ko, for the purpose of seeking her, and that she had kept herself concealed with her little infant, for days, and frequently sought the Pastor's house, at Ongo-pin-ko, but had no idea of the distinct purpose. He had raised an army of fifty thousand men, and was preparing to march against the Burmese, when I was ordered to march against the Kyen-ness, in order to shew, that, when he was conquered by Burmese, and latterly received without the same ex-

amination. Perhaps no death in Ava ever produced such universal rejoicings, as that of the Pakan Woon. We never, to this day, hear his name mentioned, but with an epithet of reproach or hatred. Another brother of the King was appointed to the command of the army now in readiness, but with no very sanguine expectations of success. Some weeks after the departure of these troops, two of the Woongyees were sent down for the purpose of negotiating. But not being successful, the Queen's brother, the *acting King* of the country, was prevailed on to go. Great expectations were raised in consequence; but his cowardice induced him to encamp his detachment of the army at a great distance from the English, and even at a distance from the main body of the Burmese army, whose head-quarters were then at Maloun. Thus he effected nothing, though reports were continually reaching us, that peace was nearly concluded.

"The time at length arrived for our release from the dreary scenes of Oung-pen-la. A messenger from our friend, the Governor of the north gate of the palace, informed us that an order had been given, the evening before, in the palace, for Mr. Judson's release. On the same evening an official order arrived; and with a joyful heart I set about preparing for our departure early the following morning. But an unexpected obstacle occurred, which made us fear that *I* should still be retained as a prisoner. The avaricious jailers, unwilling to lose their prey, insisted, that as my name was not included in the order, I should not go. In vain I urged that I was not sent there as a prisoner, and that they had no authority over me—they still determined I should not go, and forbade the villagers from letting me a cart. Mr. Judson was then taken out of prison, and brought to the jailers' house, where, by promises and threatenings, he finally gained their consent, on condition that we would leave the remaining part

of our petitions we had recently received from Ava. It was some before we were allowed to depart. When we reached Amarapura, Mr. Judson was obliged to follow the governor of the place, who conducted him to the throne of the city. Having arrived at the palace, he was ushered into a room, or another guard, which contained Bagyo in the courtesans in Ava, to which place he arrived minutes in the night. I took my cow-pane, pre-cured a time, and pushed our house before dark.

"Mr. Judson was ordered to appear before the emperor of your house and I had the mortification to meet him again in prison, though not the death of Bagyo. Mr. Judson was ordered to the throne of the city, who now was called the king of Amarapura. He informed me that Mr. Judson was to wait on the Burmese king, to act as translator and interpreter, and that he was put in prison because he refused to do the duties of the office. Early the following morning I went to his officer again, who told me that Mr. Judson had that moment received my message, which gratified him, and he was to immediately on hand a boat to carry me to the house. I was, of course, obliged to stay the remainder of the house, being so late in my. I hastened back to the house, where Mr. Judson was waiting for me, and we went to the palace. Short time, while I could prepare food and clothing for future use. He was crowded into a little hole, where he had not room sufficient to lie down, and where his exposure to the cold damp nights threw him into a fever, which was accompanied with chills and suffocation. He arrived at Mekara on the third day, when, if he so wish, he was obliged to enter immediately on the work of translator. He remained at Mekara six weeks, suffering so much as he has described to you, and then was ordered to Amarapura, as you have a copy of those orders given.

"For the first fortnight after his departure, my anxiety was less than I had been at any time since

ration, since the commencement of the difficulties I have the Bureaux officers at the camp would feel ashamed to do so, and I have consequently, for the time only, my account transferred to the Bank. I thought the situation, also, would be much more comfortable than it really was—since my anxiety was but. Our party, which had never been so, was now, in consequence of the Bureaux officers, more daily disliked, till I was seized with the spotted fever, with all its attendant horrors. I knew the nature of the fever from its commencement, and from the shattered state of my constitution, together with the anxiety of mind I underwent, I knew it must be fatal. The day I was taken with the fever, a Bureaux corps came and offered her services "to Mrs. Price, if she would accept them, on the usual conditions to their So thought I had not, I was so amazingly made efforts to obtain a proof of this description, I had never before felt fever as the very time I most needed one, and without any assistance I should be left to perish. Mr. Price, regard violently, and without any intermission, begins to think of settling my worldly affairs, and of obtaining my dear little Maria to the care of a Portuguese woman, when I lost my senses, and was in a state of delirium for a fortnight. Meanwhile, Dr. Price was released from prison and heading all my illness, obtained permission to come and see me. He was so, he said, shocked at my appearance, that he thought, in bad over witnessed, and that he (at any time) should survive many hours. My head was shaved, my hand and feet covered with blisters, and Dr. Price ordered the Bengalese servant to bring a bottle of brandy, and to force me to take a little occasionally, which I had absolutely refused for several days. One of the first things I remember was, seeing the faithful servant standing by me, trying to induce me to take a little wine and water. I was, I thought, in my own bedroom, and neighbours who had come to see me expire, said, when, since the commencement of the difficulties I have the Bureaux officers at the camp would feel ashamed to do so, and I have consequently, for the time only, my account transferred to the Bank. I thought the situation, also, would be much more comfortable than it really was—since my anxiety was but. Our party, which had never been so, was now, in consequence of the Bureaux officers, more daily disliked, till I was seized with the spotted fever, with all its attendant horrors. I knew the nature of the fever from its commencement, and from the shattered state of my constitution, together with the anxiety of mind I underwent, I knew it must be fatal. The day I was taken with the fever, a Bureaux corps came and offered her services "to Mrs. Price, if she would accept them, on the usual conditions to their So thought I had not, I was so amazingly made efforts to obtain a proof of this description, I had never before felt fever as the very time I most needed one, and without any assistance I should be left to perish. Mr. Price, regard violently, and without any intermission, begins to think of settling my worldly affairs, and of obtaining my dear little Maria to the care of a Portuguese woman, when I lost my senses, and was in a state of delirium for a fortnight. Meanwhile, Dr. Price was released from prison and heading all my illness, obtained permission to come and see me. He was so, he said, shocked at my appearance, that he thought, in bad over witnessed, and that he (at any time) should survive many hours. My head was shaved, my hand and feet covered with blisters, and Dr. Price ordered the Bengalese servant to bring a bottle of brandy, and to force me to take a little occasionally, which I had absolutely refused for several days. One of the first things I remember was, seeing the faithful servant standing by me, trying to induce me to take a little wine and water. I was, I thought, in my own bedroom, and neighbours who had come to see me expire, said,

"He is dead; and if the King of angels should command me, I would not go.

"The Prince, I suppose, understood, but our servants days when the Minister were applied, it was begun to recover slowly; but it was more than a month before I was able to leave the house. While in this week, Mahomed, who, I have mentioned, was his Excellency's brother to the Burmese camp, came in, and informed me that his master had arrived, and was conducted to the court-house in town, where he was to be tried, and, if found guilty of prevarication, or insincerity, if possible, to what way Mr. Judson was to be disposed of. He soon returned with the sad intelligence, that he had left Judson go out of the prison yard, accompanied by a guard, and was conducted to the court-house, in the prisons, and that it was reported to him, that he was to be sent back to the Oung-pen-la prison, and, if he should be found guilty, to be put in a stock, or death as the Minister should determine. For some time, I could hardly breathe; but at last gained sufficient resolution to despatch Mahed, by no end thing, the Governor of the north gate, and Mr. Gouger, the merchant, to inquire the situation of Mr. Judson, and prevent his being sent back to the country prison, where I knew he must suffer much, as I could not follow. Mound Ing then went in search of Mr. Judson, and it was nearly dark, before he came to the house of Mr. Gouger, where I was. Had any fled early in the afternoon, but being unable to find him, the bearer had returned to the house, and I was informed of his success, as I feared he was already sent to Oung-pen-la.

"If I ever felt the value and efficacy of prayer, I did at this time. I could not see from my room, I could make no efforts to secure my husband, I could not even pray for him, as I knew not what to pray for but only, 'Lord, save, save, save the dear prisoner, and I will bless, and then shall glorify me;' and when made me to do this first let so powerfully this promise,

that I became quite alarmed, fearing against that my remarks would be misunderstood.

Mr. Ross, who was just arrived from Malcom in Ava, it was either, for political reasons, not without his knowledge of the cause. On his arrival on the river, he accidentally met the commissioner under his government conveying him, which was simply that he was sent down to the Ava government, to compel him return him to the golden city. On accepting of the court-house, then happened to be on one pretence or another, absent from Ava, the Ava government officer inquired from what place he had been sent to Malmo. He was answered from Onungwa-ka. Let him then, said the officer, be returned thither whence he was delivered to a guard and conducted to the Ava government, and there he was immediately sent for and conveyed to Onungwa-ka. In the meantime the Governor of the south gate presented a petition to the high court of Ava, complaining of the conduct of Johnson recently, obtained his release, and took him with him to Ava, where he was now in confinement. Mr. Malmon, said he, was a man of great power and an intriguing health would allow.

Mr. Ross, said he, was a man of high army towards the capital at this time that the whole force was the greatest state of affairs, and convinced the government that some speedy measures must be taken to save the golden city. They had hitherto spurned at the idea of the English being in earnest, and thought, from this period, that they would in some way or other drive the English from the country. Mr. Judson and Dr. Ross were daily called to the palace and consulted; in fact nothing was done without their advice and opinion. Mr. Judson, also, who had lately been brought to Ava as prisoner, was continually consulted, and they good offices requested in endeavouring to appease the Ava Government, which, it appeared, was very much in a state of perplexity. Mr. Judson and one of the officers above mentioned, should be sent immediately

to the English army, in order to negotiate. The danger attached to a stratagem so impossible, made a government so fatal as Burmese, induced your brother to use every means possible to prevent his being sent. Dr. Price was sent to Ava, where he remained for a year, when he was ordered to be executed in the presence of government, and begged he might not be compelled to go, as Dr. Price could transact the business equally as well as himself. After some hesitation and deliberation, Dr. Price was permitted to remain at Ava, and write to the English Government, on condition that Mr. Judson would stand security for his return, which the other gentlemen of the mission, Mr. Wade and Mr. Colman, undertook. The King gave them a hundred tickals each, to bear their expenses, (twenty-five of which Dr. Sandwith generously sent to Mr. Judson,) and a prisoner at Oung-pen-la, boats, men, and a guard were given them, and they were ordered to return as further than Ava, if they chose. With the most anxious solicitude the court visited the sick of the mission, and, lest our brethren should take to their stations in fertile city Mon and Ummerapoorah, they ordered a house, with every stimulus and strengthening of our nature, and whatever buildings were in their way were immediately torn down. The King ordered a hundred tickals to be bended to the ground, and our beautiful little compound turned into a road and a place for the erection of mosques. All grievous of voice were conquered out of tears, and mildly deported, in sense other than sense.

At length the hand in which the enhancedness had been sent was seen approaching a day earlier than was expected. As it advanced towards the city, the backs were hard by thousands, anxiously inquiring the reason of the hurry, and the commotion was eminent over the face of the town. Thousands gone were recorded, the officers of the Lancers were mixed, when Dr. Price made the following remarks:

mission: "The General and commissioners will go to Ava to-day to-morrow, unless the Burmese backs (a fish is a hundred thousand) of rupees, very good, we will return to Rangoon. If not, we will go to Ava and remain there, and the Burmese will continue their attacks." In addition to this, the prisoners were to be given up immediately. The General had commissioned Dr. Price to demand Mr. Judson's release, and Mr. Laughlin, the interpreter, to go to the Burmese chief. They said, "Thou art not English, thou art my people, and shall not go." At this time I had no idea that we should ever be released from Ava. The government had learned that the English had taken Rangoon, and supposed it was the last time necessary, and had resolved that they would never consent to our departure. The Europeans were again put in the prison, and I was called to see the Prime and Mr. Jackson in the council house. The English would never make peace, if we did not give them Rangoon; and thought it was in vain to go down again without the money, and without Rangoon. The Prime said, "Thou art very demanded money, and we gave immediately." Mr. Jackson observed, and said it would be useless. Some of the members of government, however, intimated that it was probable the Englishmen would go to Ava, if we did not give them Rangoon, and there take a smaller sum; and also threatened, if they did not make the English comply, they and their families should die.

Mr. Jackson, after the hour of the government was over, was suddenly called, by the office of a Greek, by name Lapon-Gaudi, who desired to make one more attempt to comply the English, and discharge us. He said, he was sorry for our situation, but he could so fortify the eastern city of Rangoon, as to make it impregnable; and that he would there develop and improve the English. His office was based, he mentioned to Pagan with a very considerable force, and made strong the fortifications. But the

English took the city with perfect ease, and disposed the Bonneses away while the General had to wait for the Prince of Orange, who was at Antwerp, east of the King, and demand safe conduct. The King being engaged that he had ever listened to him in a message, in consequence of which he (the negotiator) had been delayed, the English General proceeded to the Prince of Orange, who was at Antwerp, to listen to an impudent epistle. The great Prince was soon buried from the palace, and bear all the rubbish of the palace, and the great stones of his rich apparel, kissed with tears, and made to kneel and bow towards the palace. He was then delivered into the hands of the commissaries, who by their cruel treatment, put an end to his existence, and he died in the arms of his wife and child.

"The King vowed it (we be reported) that the General was rewarded, in consequence of disobeying his commands, by the loss of his Prince!"

"Dr. Price was sent off the same night, with part of the commissaries, to the Prince of Orange, to inform the General, to take no further trouble of treating. He returned in two or three days with the appalling intelligence that the Prince of Orange was not to be treated, and to have no conversation with him, and yet was not within a few days' march of the capital. The Queen was greatly alarmed, and said the money should be raised immediately, if the Kingdom was to be sold to pay it. The Prince of Orange was in spirits, gold and silver towards upon subsidy, the King and Queen experimented the weighing of a part of it, and were determined if possible to save their city. The silver was ready in the boats to be weighed, and the gold was ready to be drawn to the English, that silver of their money, that mutilated to and down six inches only, with the assurance that if the English would pay down that little wave, the remainder should be duly coming forthwith.

"The government now did not remain idle. Full

sen the question whether he would go or not, but some of the officers took the matter into his hands, and walking in the street, and talking with him familiarly on their heads, the Governor, and Sir James Gibbons, a Wesleyan and Wesleyan, who was present, and Mr. Johnson, and Mr. Hall, the last gentleman, were at the same time. The General and commissioners would not receive the ex-Inca, neither would they stay their hands, but promised, if the non compete resolved them before the Governor, they would not take the prisoner. The General also commissioned Mr. Jackson to tell the remaining foreigners, of whatever country, and ask the question before the Burmese government, whether they wished to go or stay. These foreigners, whether Jews or Christians, Armenians, or Romanists, or pagans would not be made.

Mr. Jackson rushed Ava at midnight, had all the foreigners assembled, and put the question to them asked. Some of the members of the council said to him, 'You will not leave us—you shall receive a great reward.' Well pleased, he then received himself from the scheme of saying that he would not leave them, and promised, if they would stay to the order of Sir Archibald, that whatever wished to leave Ava should be given up, and that I had expressed a wish to go, that he of course would follow. The remaining part of the reports of the Jews, Armenians, Romanists, and Christians, were all released, and either sent to their houses, or down the river to the English, and in two days after the receipt of Mr. Jackson's letter, we took affectionate leave of the good natured officer who had so long entertained us, and who had so long our accompanied us to the water side, and we then left forever the banks of Ava.

On the Lord's day, the twelfth evening, in the month of March, that ship bearer filled with gratitude to God, and overflowing with joy at our prospects, we passed down the Irrawaddy, surrounded

ing on to eight golden hours, and accompanied by all we had to wish. The thought that we had to wish, was, that we could not be permitted some to stay on yet, for fear of the fact that some the stack might there come to retard our progress. We were so anxious in our respondents, that we waited the many about midnight, when we were detained, and we had to wait for the last, and the last, having got into an obscure wind in the comer, while Dr. Pike, (who did not seem to Ave with your brother, and who was ever ready to do any thing, and to stay, and find secretaries whether anon would be made). The Russian government still continued the idea, that we were to the English had ordered the money and prisoners, they would continue their ideas, and the Russian government, if it had not had other circumstances, might come to hand off the negotiations. Mr. Jackson therefore strongly insisted that he would not leave, but go on immediately. The officers were finally permitted to leave Constantinople, from Mr. Jackson, who said time is making fast.

"We now, for the first time, for more than a year, felt the sensations of men, who, in a free country, in the opposite side of life, in Russia. And with what sensations of delight, on the next morning, did I behold the coast of the mainland, the sun passage of being within the bounds of civilization, and the sensations of men, who, in Bagdad, A and another officer came on board, congratulated us on our arrival, and invited us on board the steam-boat, where I passed the remainder of the day, while your brother went on to meet the Consul, who was expected to come down from the camp at Vardulo, a few miles further down the river. Mr. Jackson returned in the evening, with an Italian interpreter of Consul, to meet secretary to the Consul, who was the secret secretary, and the Consul, who was the secretary to the Consul, who had a very pleasant time, and the Consul, who had a very pleasant time, and the

cern—look to his own calm table, and treated us with the kindness of a father, rather than as strangers to another country.

We feel that our obligation to General Cass' kind care cannot be cancelled. Our final trouble from the Burmese, on our leaving Ava, was, that the Cass has taken, was owing entirely to his efforts. This unknown hospitality, and kind attention to strangers, cannot be forgotten by us, and we would let an outsider impression on our minds, which time never so forgotten. We duly received the congratulations of the British officers, whom conjectured towards us formed a striking contrast to that of the Burmese. Our reception at the British cantonment, on our return, happen does not seem during the hospitality proper to the English camp. For several days, the single idea, which occupied our mind, that we were out of the power of the Burmese government, and once more under the protection of the English, which we thought sufficiently checked our joy. *Thou shalt not render to the Lord for all his benefits towards us!*

The beauty of grass seemed to us, on our return, almost equal to that of the flowers, and exceedingly delightful. We left Yandabo, after a fortnight residence, and safely reached the mouth Ketan in Rangoon, after an absence of ten years and three months.

A review of our trip to, and adventures in Ava, when entire the inquiry, Why were we permitted to go? What good has been effected? Why did I not die? Why did I not die? Why did I not die? reason, then let the trip from Rangoon? Do not that we can say, *It is not in man that walketh to direct his steps.* So far as my going round to Rangoon, at the time I did, was instrumental in bringing Mr. Judson to life, I can say, *It was good for me that I was afflicted.* Even in some of trips in my life, I can at this time, for my conscience would not allow me say, even when I thought of sending for

years further to come to Calcutta in prospect of the approaching war. Our Society at home have had to bear the expense of their support, and a large share of the grants of pecuniary aid have been lent to the missions, unless other advantage may be gained, in consequence of the severe discipline to which we ourselves have been subjected. We are sometimes tempted to think, that it would have been better, had we been, still have a beneficial effect through our agency, and that the mission may, in the end, be advanced by our temporary retreat.

"We should have had no hesitation about remaining in Ava, if our part of the Burmese empire had been ceded to the British. But as it was, we felt it would be an unnecessary expense, because the Burmese would not allow us to carry on the exercise of ministers. We were consulted on the five missionary prospects so highly valued, and our only anxiety is, to be ready to do that situation where our time will be exclusively devoted to the furtherance of the mission."

In a succeeding paragraph, dated Amherst, *July 27*, also adds:

"From the date, at the commencement of this letter, we have been in our present situation, and further has continued for two months. I have frequently been induced to throw it aside altogether, from the consideration, that as we are not at present, at an expending anything of this kind, I am induced to send it with all its imperfections. This letter, *transit* as are the scenes herein described, gives you but a faint idea of the awful reality. The sight of the sufferings of our fellow-creatures, and their unfortunate circumstances respecting deliverance in peace, can be known by those only, who have been in similar situations. Pray for us, my dear brother and sister, that these heavy afflictions may not be in vain, but be sanctified to our spiritual benefit, and the advancement of Christ's church among the heathen."

At the close of this long and melancholy narrative, we may appropriately introduce the following tribute to the benevolence and talents of Mrs. Judson, written by one of the English prisoners, who were confined at Ava with Mr. Judson. It was published in a Calcutta paper, after the conclusion of the war:

"Mrs. Judson was the author of those eloquent and forcible appeals to the government, which prepared them by degrees for submission to terms of peace, never expected by any, who knew the hauteur and inflexible pride of the Burman court.

"And while on this subject, the overflowings of grateful feelings, on behalf of myself and fellow prisoners, compel me to add a tribute of public thanks to that amiable and humane female, who, though living at a distance of two miles from our prison, without any means of conveyance, and very feeble in health, forgot her own comfort and infirmity, and almost every day visited us, sought out and administered to our wants, and contributed in every way to alleviate our misery.

"While we were all left by the government destitute of food, she, with unwearied perseverance, by some means or other, obtained for us a constant supply.

"When the tattered state of our clothes evinced the extremity of our distress, she was ever ready to replenish our scanty wardrobe.

"When the unfeeling avarice of our keepers confined us inside, or made our feet fast in the stocks, she, like a ministering angel, never ceased her applications to the government, until she was authorized to communicate to us the grateful news of our enlargement, or of a respite from our galling oppressions.

"Besides all this, it was unquestionably owing, in a chief degree, to the repeated eloquence, and forcible appeals of Mrs. Judson, that the untutored

Burman was finally made willing to secure the welfare and happiness of his country, by a sincere peace."

CHAPTER XVIII.

Removal to Amherst—Mrs. Judson's Death.

THE following letter from Mrs. Judson is a valuable proof, that the severe sufferings and appalling dangers which she had experienced, did not abate her love for the souls of the Burmans, nor diminish her desire to go onward with the Mission. She had devoted her life to this service; and she was ready to die whenever the sacrifice should be needful for the welfare of the heathen.

TO MRS. CHAPLIN, OF WATERVILLE.

"Rangoon, April 26, 1826.

"My dear Mrs. Chaplin,

"I live, again to write you, again to attempt a continuance of a correspondence which has been to me so valuable, and which I wish to be continued till the end of life. We have formerly *talked* of trials and privations, but for the last two years we have *felt* the full import of these words. Our bodily and mental sufferings have often been such as to cause me, in moments of despair, to exclaim, 'We shall one day perish by the hand of Saul.' But that kind Being, who has ever upheld us, has in safety brought us through so many narrow passages, that our faith assures us of being brought into a wide field at last. But, my dear Mrs. Chaplin, I am distressed to find, that those afflictions which are often productive of much advantage to the children of God, have passed away without, I fear, leaving those salutary effects, for which I had hoped. And yet I trust the prosperity of the Burman mission, (still the dearest ob-

part of our history, will be remembered by the reverend, which have taken place since the last meeting. We have no longer to select the patronage of a benevolent Monarch, for the establishment of a university; in event the force of the Wesleyans, to present the Sovereign with a Bible, which, we hope, will be delivered in all corners over, since it was thought meet to publish, in general tongue, to listen to the glad tidings of the Gospel.

"We are now busily employed in preparing for the reception of our Bible, which we have the delight to go through many times, as it is a new place, and an honest yet bold. But the Brunswick principles are to be considered, and we shall have every advantage for preserving the minutes. Five years ago, I was in Brunswick, and I remember well what I did in a few days. My friends asked will, I trust, soon be in operation—then you shall hear from me constantly."

Alas! her first anticipations were soon disappointed. "The mission is soon to be given up, so you will Brunswick shall be converted to God. But she was, in the mean time, unexpectedly, and, we hope, largely abused in its trials and joys; and in whose finances, integrity, ready presence of mind, and practical affection, her husband and Dr. Price were indebted, under God, for the preservation of their property, and, in the mean time, she was called to be accustomed every free but pale and suitable to earth, to the presence of her Saviour.

LETTER FROM MR. FINDON TO DR. BOLDER, THE CONFERENCE.

"Brunswick, March 29, 1836.

"Dear and dear Sir,

"Through the kind interposition of our Heavenly Father, our lives have been preserved, in the road and in the river, from the hand of the destroyer, and in repeated instances of most alarming illness.

during my protracted imprisonment of one year and seven months,—six months in three parts of Sennar, and the remainder in the Bahr el Ghazal, and in Gondokoro, in Lagao, Shoaqueer, Bor, and finally, on the 1st of February last, took leave, with Mr. Judson and family, of the scenes of our sufferings—sufferings which, it would seem, were ordained by God, in order that we might enjoy greater pleasure, when we do so, for they have been already blessed to our national improvement and security for future usefulness. Let me, for your papers, that it may not be in vain, that we have been sacrificed, give a brief outline of the view of the Bahr-el-Ghazal. Mr. Petherick, on leaving Aras, was proposed to Bhogo or Tawer, port town of Bargiou, and thence by the river to the British government, but since arriving, I have been informed that he has, since my release, on the evacuation of the country by the British, with a view to settling at a new town about to be established by the Government, at Meshra-el-Rek, dividing the between the British and Egyptian territories.

—It is supposed that of Meshra will remain to the new place, on the other side of the Salamat river, and that Bhogo, Tawer, and the other ports of Bargiou will be gone, so that the entire population will be owned that the place first mentioned. Add to which, that it is much more central, and, from the superior productiveness of the adjacent country, and the facilities afforded by the Nile, will probably become a place of much greater value.

The churches and inquiries have been planned in all directions. Several are daily arriving, coming up the passage down the river, and gave them notice of my plans, in case they might wish to follow, and

several are in this place waiting for some movement. Among Mosuto has been found a ready hearing. Through the whole, and Moeng big with Mr. Adams at Ara, Moeng Mowaqua's son has been unable to find, but understood he was alive somewhere in the country. Mr. Jameson has visited the Mah Mesuto, and has other Mah Mesuto, who were living in Sechuna Proper, and instantly ordered to accompany us. I long for the time when we shall be able to report the conclusion of the Gospel, and the establishment of the Christian Church and Religion at the South Sechuna. Not a single doubt, henceforth to know nothing among the people, but Jesus Christ and his crucified, and under the shining sense of the comparative worthlessness of all else, I feel the Christian Religion, Christian Life, and all Moral and scientific principles, and desire the consumer of my days to the single desire, Salvation of the people, through the Blood of the great God and Saviour Jesus Christ."

On the 1st of April, Mr. Jameson left Kuruman, in company with Mr. Crawford, the Commissioner of Boundaries, and Mr. Moffat, who accompanied the latter, to a part of the territories ceded by the Bamoka to the British. They proceeded to the branch of the Sabeen, or Matlabas river, yet unknown, where they stood on the site of a town, on the road to Mosilikatze's, which Mr. Moffat had visited in the Kuruman Journal. On this occasion, the 4th chapter of Isaiah was read by Mr. Jameson, and a prayer offered by Mr. Moffat, in which the other commands signalized the occupation of this spot, as the seat of the English government in the newly ceded territories.

On the 6th of April, Mr. Jameson returned to Kuruman, and made immediate preparations to proceed to Ambwe.

LETTER FROM MR. JUDSON TO THE CORRESPONDING SECRETARY.

"Rangoon, July 31, 1826.

"Rev. and dear Sir,

"At the date of my last letter, I was waiting for an opportunity of removing to Amherst. Since then, the Commissioner, Mr. Crawford, who is appointed to negotiate a secondary treaty with the court of Ava, renewed his proposal for me to accompany the embassy, and pledged himself, in case of my complying, to use his interest to procure the insertion of an article in the treaty, favorable to religious toleration —an object which I have had at heart so many years, and which, though now on account of the opening in the south provinces, not so necessary as formerly, yet greatly favorable to the gradual introduction of religion, into all parts of the country, from the station which we propose occupying. With these views, I thought it my duty to accept the offer. Desirous, however, of making a commencement in the new place, as early as possible, and unwilling to disappoint the native converts, who had left this, in the full expectation of our immediately following them, I accompanied Mrs. Judson and family thither, in the end of last month, and after seeing them comfortably settled, in a temporary house belonging to Captain Fenwick, Civil Superintendant of the place, which he kindly vacated for Mrs. Judson's accommodation, I returned to Rangoon the 9th inst. The embassy will leave this for Ava, on the receipt of final orders from Bengal, which are daily expected."

It was during the absence of Mr. Judson, that Mrs. Judson was seized with the fatal disorder, which terminated her life, on the 24th of October, 1826. The shocks which her constitution had received, from previous attacks of disease, and during the scenes at Ava, rendered her incapable of with

standing the violence of this last attack. She died suddenly in a strong phrenzy, and in the following year. Such was Gould's will.—Howard be consulting to have more of the state of her mind, during her sickness, and of her feelings in prospect of death. Mr. Judson, Mr. Wade, and Mr. Hoffman, attended, and also Jesus the Saviour, and we may believe, with entire confidence, that she has entered into the *Joy* of her Lord.

The following letters from her husband contain a more minute account of her sickness, and of the Christ concerning her last sickness and death. His feelings it would be presumptuous to attempt to describe. His letters, though he has not addressed himself to dwell on his painful loss, indicate so much of the sanctified feeling, that every heart must be moved to sympathy.

In a letter to the Corresponding Secretary, dated "Ava, Feb. 1, 1827," he says, "Since my last letter, I had been unsuccessful in obtaining a permission to the treaty for religious toleration, and that has also arrive from Lower Ava, extended to seven or eight months, adds:

"But above all, the news of the death of my beloved wife, has not only thrown a gloom over all my prospects, but has almost unfitted me for the exercise of the present journey, in consequence of which, I have been absent from her dying bed, and prevented from affording the spiritual comfort which her lonely circumstances peculiarly required, and of which she was so fit to be the recipient. Her mind has depicted me of end of the first of women, the best of wives.

"I commend myself and motherless child to your sympathy and prayers."

LETTER FROM MR. JUDSON TO MRS. HASSELTINE, OF BRADFORD, (MASS.)

"Ava, Dec. 7, 1826.

"Dear Mother,

"This letter, though intended for the whole family, I address particularly to you; for it is a mother's heart that will be most deeply interested in its melancholy details. I propose to give you, at different times, some account of my great irreparable loss, of which you will have heard, before receiving this letter.

"I left your daughter, my beloved wife, at Amherst, the 5th of July last, in good health, comfortably situated, happy in being out of the reach of our savage oppressors, and animated in prospect of a field of missionary labor opening under the auspices of British protection. It affords me some comfort, that she not only consented to my leaving her, for the purpose of joining the present embassy to Ava, but uniformly gave her advice in favor of the measure, whenever I hesitated concerning my duty. Accordingly, I left her. On the fifth of July, I saw her for the last time. Our parting was much less painful than many others had been. We had been preserved through so many trials and vicissitudes, that a separation of three or four months, attended with no hazards, to either party, seemed a light thing. We parted, therefore, with cheerful hearts, confident of a speedy reunion, and indulging fond anticipations of future years of domestic happiness. After my return to Rangoon, and subsequent arrival at Ava, I received several letters from her, written in her usual style, and exhibiting no subject of regret or apprehension, except the declining health of our little daughter Maria. Her last was dated the 14th of Sept. She says, 'I have this day moved into the new house, and, for the first time since we were broken up at Ava, feel myself at home. The house is large and

convenient, and if you were here I should feel quite happy. The native population is increasing very fast, and things wear rather a favorable aspect. Moung Ing's school has commenced with ten scholars, and more are expected. Poor little Maria is still feeble. I sometimes hope she is getting better; then again she declines to her former weakness. When I ask her where Papa is, she always starts up and points towards the sea. The servants behave very well, and I have no trouble about anything excepting you and Maria. Pray take care of yourself, particularly as it regards the intermittent fever at Ava. May God preserve and bless you, and restore you in safety to your new and old home, is the prayer of your affectionate Ann.'

"On the 3d of Oct. Capt. F——, Civil Superintendant of Amherst, writes, 'Mrs. Judson is extremely well.' Why she did not write herself by the same opportunity, I know not. On the 18th, the same gentleman writes, 'I can hardly think it right to tell you, that Mrs. Judson has had an attack of fever, as before this reaches you, she will, I sincerely trust, be quite well, as it has not been so severe as to reduce her. This was occasioned by too close attendance on the child. However, her cares have been rewarded in a most extraordinary manner, as the poor babe, at one time, was so reduced, that no rational hope could be entertained of its recovery; but at present a most favorable change has taken place, and she has improved wonderfully. Mrs. Judson had no fever last night, so that the intermission is now complete.' The tenor of this letter was such, as to make my mind quite easy, both as it regarded the mother and the child. My next communication was a letter with a black seal, handed me by a person, saying he was sorry to inform me of the death of the child. I know not whether this was a mistake on his part, or kindly intended to prepare my mind for the real intelligence. I went into my room, and opened the letter with feeling of

gratitude and joy, that at any rate the mother was spared. It was from Mr. B——, Assistant Superintendant of Amherst, dated the 26th of October, and began thus:

"'My dear Sir, to one who has suffered so much and with such exemplary fortitude, there needs but little preface to tell a tale of distress. It were cruel indeed to torture you with doubt and suspense. To sum up the unhappy tidings in a few words—*Mrs. Judson is no more.*'

"At intervals, I got through with the dreadful letter, and proceed to give you the substance as indelibly engraven on my heart.

"'Early in the month she was attacked with a most violent fever. From the first she felt a strong presentiment that she should not recover, and on the 24th, about eight in the evening, she expired. Dr. R—— was quite assiduous in his attentions, both as friend and physician. Capt. F—— procured her the services of a European woman from the 45th regiment; and be assured all was done, that could be done to comfort her in her sufferings, and to smooth the passage to the grave. We all feel deeply the loss of this excellent lady, whose shortness of residence among us was yet sufficiently long to impress us with a deep sense of her worth and virtues. It was not until about the 20th that Dr. R. began seriously to suspect danger. Before that period, the fever had abated at intervals, but its last approach baffled all medical skill. On the morning of the 23d, Mrs. Judson spoke for the last time. The disease had then completed its conquest, and from that time, up to the moment of dissolution, she lay nearly motionless, and apparently quite insensible. Yesterday morning, I assisted in the last melancholy office of putting her mortal remains in the coffin; and in the evening her funeral was attended by all the European officers now resident here. We have buried her near the spot where she first landed; and I have put up a small rude fence around

the grave, to protect it from incautious intrusion. Your little girl Maria is much better. Mrs. Whitlock has taken charge of her; and I hope she will continue to thrive under her care.'

"Two days later, Captain F. writes thus to a friend in Rangoon:

"'I trust that you will be able to find means to inform our friend of the dreadful loss he has suffered. Mrs. Judson had slight attacks of fever from the 8th or 9th inst. but we had no reason to apprehend the fatal result. I saw her on the 18th, and at that time she was free from fever, scarcely if at all reduced. I was obliged to go up the country on a sudden business, and did not hear of her danger until my return on the 24th; on which day she breathed her last at 8, P. M. I shall not attempt to give you an account of the gloom which the death of this most amiable woman has thrown over our small society. You, who were so well acquainted with her, must feel her loss more deeply; but we had just known her long enough to value her acquaintance as a blessing in this remote corner. I dread the effect it will have on poor Judson. I am sure you will take every care that this mournful intelligence may be opened to him as carefully as possible.'

"The only other communication on this subject that has reached me, is the following line from Sir Archibald Campbell to the envoy: 'Poor Judson will be dreadfully distressed at the loss of his good and amiable wife. She died the other day at Amherst, of remittent fever, eighteen days ill.'

"You perceive, that I have no account whatever of the state of her mind, in view of death and eternity, or of her wishes concerning her darling babe, whom she loved most intensely. I hope to glean some information on these points from the physician who attended her, and the native converts who must have been occasionally present.

"I will not trouble you, my dear mother, with an account of my own private feelings—the bitter

heart-rending anguish, which for some days would run almost of irrigation, and the comfort which the Spirit of God imparted to her, in the name of our Lord Christ, which brings life and immortality to light. Himself sustained—and let us apply it where we can—that which I am writing and you perusing these lines, for spirit is resting and enjoying in the heavenly paradise.

"Thou quickst alone, and promest rest,
Thou cheerest, delightest, interpretest the world;
Thou unveilest love, and thou art love,
Present in the darkest time to bless."

And there, my dear mother, we also seek shall be, resting and participating in the fullness of heaven with her, for where we know more. "Amen—amen, yea, Amen, Lord Jesus."

TO THE SAME.

"Andover, Feb. 4, 1837.

"I told the doctrine that death has smote, I can say you are not sorrowful as those who have no loved dead. I am sitting in the lower-most hall—the room where she breathed her last—and it is where I have spoken I am the true church stands in the head of the pillars, and the top of the same room from, where I have put up to protect it from destruction.

"Mr. and Mrs. Wade are living in the house, and they are very kind to me, and I feel at home in death; and Mrs. Wade has taken charge of my mother Marie. I was unable to get my accounts of the child at Hampton, and I was only six my mornings here, the 25th ult. I learned she was sick on the 25th, and I left home on the 26th, and set a period on to the house, and at sunset of the entire Christian cause end, and when they saw me, they knew me. At length I entered the house, and I almost expected to see my Lord coming to meet me, and I felt as if I could say, I have seen the arms of Mrs. Wade, a poor little pump child, who

could not recognise her weeping father, and from whose infant mind had long been erased all recollections of the mother who loved her so much.

"She turned away from me in alarm, and I, obliged to seek comfort elsewhere, found my way to the grave; but who ever obtained comfort there? Thence I went to the house, in which I left her; and looked at the spot where we last knelt in prayer, and where we exchanged the parting kiss.

"The doctor who attended her has removed to another station, and the only information I can obtain, is such as the native Christians are able to communicate.

"It seems that her head was much affected, during her last days, and she said but little. She sometimes complained thus—'The teacher is long in coming and the new Missionaries are long in coming: I must die alone, and leave my little one; but as it is the will of God, I acquiesce in his will. I am not afraid of death, but I am afraid I shall not be able to bear these pains. Tell the teacher that the disease was most violent, and I could not write; tell him how I suffered and died; tell him all that you see; and take care of the house and things until he returns.' When she was unable to notice anything else, she would still call the child to her, and charge the nurse to be kind to it, and indulge it in everything, until its father should return. The last day or two, she lay almost senseless and motionless, on one side—her head reclining on her arm—her eyes closed—and at 8 in the evening, with one exclamation of distress in the Burman language, she ceased to breathe.

"*Feb.* 7. I have been on a visit to the physician who attended her in her illness. He has the character of a kind, attentive and skilful practitioner; and his communications to me have been rather consoling. I am now convinced that everything possible was done; and that had I been present myself, I could not have essentially contributed to avert the fatal termination of the disease. The doctor was

with her train; day, and frequency meet the greater part of the night by her side. He says, that she was, in her last illness, so much extended she should not recover; but that her mind was uniformly tranquil and happy in the prospect of death. She was frequently terrified at being by her child, the native Christian, and the schools, left, as she thought, in a state of neglect, which would arrive. The last two days she was free from pain. On her attention being roused by referring to her children, she said, "I am well, only very weak." These were her last words.

"The doctor is decidedly of opinion that the death-bed testimony of Grace is not to be ascribed to the healthy of the new sentiment, but clearly to the effects of a long and uninterrupted course of sanctification and long continued sufferings which she endured and Are. Oh, with what meekness, patience, magnanimity, and Christian courage, she bore these sufferings! And can I wish they had been less? Can I wish to deprive her of the crown of her glorious prize? Much she was and suffered, and yet all this evil world, and eminently was she confined to sickness and pain the year and a half that I saw she has entered, Yes, she has been taken from a world of sin, sorrow, and temptation, to a state of blessed disposition, her winding sheets, her crown of rest, and her perfect acquaintance with the Saviour, and enjoy the pure remembrance of the cross of Christ, true, she has been from our heart-strings, bleeding heart, and from our fondest hopes, but fade wisdom and love hast prompted, so, since is the most affecting dispensation. Faith decline, that I may be, and the decisions of God, obeying with more confidence.

"I have only time to add, (the I am writing in great haste, only waiting for another and sweeter opportunity of sending to Bengal,) that your little Grace, Mrs. Chimes, is, as I hope, recovering from her long illness. She begins to feel herself, which

under the care of the lady who kindly took charge of her, at her mother's death; but when after Mr. Wade's arrival she was brought back to this house, she seemed to think that she had returned to her former home, and had found in Mrs. Wade her own mother. And certainly the most tender, affectionate care is not wanting to confirm her in this idea."

But there was yet in reserve another trial, to add bitterness to the cup of his sorrow. The poor motherless child survived but a few months. Her father thus announced her death.

TO MRS. JUDSON'S MOTHER.

"Amherst, April 26, 1827.

"Dear Mother Hasseltine,

"My sweet little Maria lies by the side of her fond mother. The complaint, to which she was subject several months, (an affection of the bowels,) proved incurable. She had the best medical advice; and the kind care of Mrs. Wade could not have been, in any respect, exceeded by that of her own mother. But all our efforts, and prayers, and tears, could not propitiate the cruel disease. The work of death went forward; and after the usual process, excruciating to a parent's feelings, she ceased to breathe, on the 24th inst. at three o'clock, P. M. aged two years and three months. We then closed her faded eyes, and bound up her discolored lips, where the dark touch of death first appeared, and folded her little hands—the exact pattern of her mother's, on her cold breast. The next morning, we made her last bed, in the small enclosure which surrounds her mother's lonely grave. Together they rest in hope, under the hope tree, (Hopia) which stands at the head of the graves; and together, I trust, their spirits are rejoicing, after a short separation of precisely six months.

"Thus I am left alone in the wide world. My father's family, and all my relatives, have been, for

many years, separated from me, by seas that I shall never repass. They are the same to me as if buried. My own dear family I have actually buried: one in Rangoon, and two in Amherst. What remains for me, but to hold myself in readiness to follow the dear departed to that blessed world,

> 'Where my best friends, my kindred dwell,
> Where God, my Saviour, reigns?'"

The following letter, though written at a later period, may properly be introduced here:

TO MRS. JUDSON'S SISTERS.

"Maulmein, Dec. 4, 1827.

"My dear Sisters,

"It is a most affecting thought to me, that when you were expressing your feelings for my poor motherless Maria, and requesting that she might be sent home—that very day, perhaps hour, death was laying his stiffening hand on her little emaciated form, and turning a deaf, pitiless ear to the supplications of her agonized father, and the yearning wishes of dear distant relatives. Death mocks at us, and tramples our dearest hopes and our lives in the dust. Dreadful tyrant, offspring and ally of sin! But go on now, and do thy worst. Thy time will come. The last enemy that shall be destroyed, is death. Yes, awful power, thou shalt devour thyself and die. And then my angelic Ann, and my meek blue-eyed Roger, and my tender-hearted, affectionate, darling Maria,—my venerable father, you, my dear sisters, that still remain, our still surviving parents, and I hope, myself, though all unworthy, shall be rescued from the power of death and the grave; and when the crown of life is set on our heads, and we know assuredly, that we shall die no more, we shall make heaven's arches ring with songs of praise to Him, who hath loved us, and washed us from our sins in his own blood.

"It is also an affecting thought, that when sister M. was writing hers of the 24th of October, 1826,—

that very day, perhaps hour, the object of her sisterly love was just becoming incapable of reciprocating the affectionate salutation. Her head was reclining on her arm. She was thinking, I doubt not, of her absent husband, her distant parents and sisters; and above all, of her poor sickly orphan child, whose plaintive cries she could no more hush. And she thought, I doubt not, of her Saviour, and the heavenly glory that was just opening to her view. But on all these subjects, a cloud of darkness must ever rest, till dispelled by the light of heaven. All my questioning of the people who were about her dying bed, has been able to elicit no other particulars, besides those which I have already communicated.

"You ask many questions, in A.'s letter of March 23, about our sufferings at Ava: but how can I answer them now? There would be some pleasure in reviewing those scenes, if she were alive; but now I cannot. The only pleasant reflection—the only one that assuages the anguish of retrospection—is, that she now rests far away, where no spotted faced executioner can fill her heart with terror; where no unfeeling magistrate can extort the scanty pittance which she had preserved through every risk, to sustain her fettered husband and famishing babe, no more exposed to lie on a bed of languishment, and stung with the uncertainty, what would become of her poor husband and child, when she was gone. No, she has her little ones around her, I trust, and has taught them to praise the source whence their deliverance flowed. Yes, her little son, his soul enlarged to angel's size, was perhaps the first to meet her at heaven's portals, and welcome his mother to his own abode. And her daughter followed her in six short months. Had she remained, it seems to me impossible to have complied with your request, and sent her far from me over the seas.

"How happy should I be to find myself once more in the bosom of the family in Bradford, and tell you

ten thousand things that I cannot put on paper. But this will serve for me. Now is it much consequence. A few more rolling suns, and you will lose sight of this world for ever. Yes, I hope, through a very precious Saviour, to meet you where we meet in heaven—when all have arrived, and we find all safe, forever safe, and our fleshly cares and anxieties, and in him all his beloved—all that we set our hearts upon in this world, will be realized—we come to wear and enjoy such a crown!

There is a moral sublimity in the feelings which these letters breathe. Here are the workings of the strongest conjugal affection, and the tendrils penetrating. Here, too, are the triumphs of a faith which looks beyond the grave; and the consolations of a hope which reaches the mansions of the blest. Here, too, is a man, so sanctified as to remember the bereaved husband and father at the throne of mercy. May the grace of God in Christ be our defense for him, and strengthen him to go onward in his glorious course, till he shall finish his course, and wear the crown.

The following lines, written by Mrs. Boardman, on the death of the little Maria, may be appropriately introduced here. They possess much poetic merit, and are, in the tender feeling which pervades them, exhaustless their charm.

"Ah! little is death, my innocent! to be,
Where sinking frost has nipped the parent flower,
With placid feeling, see betwixt and well,
Pale, but not pining, the sweet blossom
Bursting, where it bow, cracked by cold wet
They'd with a deeper blue than when in health,
Yet still the same, and still with sweetness fraught
You will no more see the fall and decay
This epitaph is the sum's volume,
Here lies a blossom, nipped by the frost
Then, farewell my child, my sweet, my darling
Of my father, since you parent blossom
And yet that fall, this supplicating glance,

What would I crave? what another then ask, my love?
Thou art thy fathers and mothers joy,
A dwelling place from hunger hast succoured;
Thou art a refuge from storm and rain,
And broken hearted, but a comforter and friend;
And has to tell thee, in this evening place
Of a Saviour, who is a refuge from storm and rain,
From carkass, whose food is supplied by manna,
Whose house was thy palace; and whose joy
Is to make thee, his bride, a queen, for ever.
And wouldst thou ask thy mother to be guest?
(For 'tis the guest I speak of)—there is none
Who can, like her, tell of a Saviour's love,
Though she is old, and seeing a day of grace,
And light of endurance, has been by her,
Who has taught her, from a child, to love Christ.
Ah! if she answers, Let, is, I know, prayer,
Were thou first seen by the light, there were not there,
Of a Saviour's love, a more fervent one.
Enough spoke I, for I know, and say
The song of gratitude, and joy, and praise,
Which I have sung, and which I have heard and pleasing
Because to thyself, I know, it is pleasing.
The Father sents me thus to kiss his bride,
Who is, I know, a bride, and a queen, and a child
And a handmaid, and a dove, and dwelling
Wot ye whom,—saith my guest.
Thy Father, saith the Spirit, thy sacred mother,
Friends my guests to call, is the Spirit's bride,
And other sisters, sweeter, he then says,
Than thy sister, and brother, and mother, and father,
But said, but said, but said—yet, not thee.
But if is ever said—the variety strong,
Of the sweetness of the Spirit's bride, saith thy bride,
Which sweet he saith allowed on me bestow
Yea, yea, thousands is not much glad the wise,
Yea, yea, thousands is not much glad the wise,
To the last thing, saith thy bride, of sorrow,
Yea thousands will hear sweet; I hear not be glad!
Yea, yea, I hear not be glad! saith thy bride.
The dark cloud can be hoped, what great day,
When He who sees make for greater sense
Of the sweetness of the Spirit's bride, saith, saith
Sweet to the little children in his arms,
Graciously blessing them, that, sweet spirit
Blest—sweet to be glad! saith bride—

But clothed in majesty, sorely to grieve,
Then shall the Lamb, who for thee bleeds,
But all who died with cross and sin with thee,
Shall rise to life, and live with God.
We when thy cross, thy Saviour, thou shalt be
Then may this name with love on angel's wings;
Then may we hear thy voice, and see thy face,
And in its presence find eternal bliss.

These, who have followed, then fled, this eventful memoriae, do not need any comment to make them more interesting to the reader. We, however, subjoin the following extract from one of their prominent points of her character.

Her habitual piety is the most lovely and important trait. It was not an official devotion, assumed for professional purposes, but it was a heart-felt blend up together in one and consistent character. She was everywhere and on all times, the Christian lady, the Christian wife, the Christian mother. The secret spring, in which she was accustomed to bathe with no witness but the Searcher of hearts, her most private retreat, to which she poured out her feelings without reserve, are marked by even more than the ordinary tokens of a mind, fixed on heavenly things. Religion was the chosen theme of her conversation, and it is known that she spent much time in secret devotion. The hours of religious exercises filled in her appointed sojournings, and the love of Christian fellowship, were the sweetest, and the most efforts to bind the pure wreaths of Heaven in the Shepherd and Bishop of their souls.

Her conversation was full of spiritual consolation. Something of this may be attributed to her natural temperament; but it is mainly to be ascribed to her sense of her desire for the salvation of others. We have seen her, amid perplexities, cares and sorrows, which would have overwhelmed any other object to which it was devoted. Yet the hope of her heart repeatedly fired her away from the scene of her labors, but she retained the interest

that her recruited strength would permit. The tumults of war and the exasperated barbarity of the government, subjected her and her associates to sufferings unparalleled in the history of modern missions. But as soon as peace returned, instead of flying from a country where she had endured so much, and where her benevolent toils had been so cruelly requited, her first thoughts were directed to the reestablishment of the mission.

Of her intellectual powers, it is needless to say anything. Her actions and her writings furnish ample evidence of superior talents.

It would be proper to say something in this place, of her person, her manners, and her private character. On these points, however, we can say little from personal knowledge, as the author had but once the pleasure of an interview with her. The portrait prefixed to this volume is thought by her friends to be a correct resemblance of her, as she appeared during her late visit to the United States. In her manners, there was much unaffected dignity: but she was affable; and there was an attractive grace in her conversation, resulting from the union of mental strength with feminine affections. Her dispositions were kind, and her benevolence warm, active, and unwearied. Her constitutional temperament was ardent, and may sometimes have had too much influence over her feelings. The important and sorrowful scenes through which she passed, calling for decision, activity, energy, and fortitude, were less favorable than the sheltered and quiet retirement of domestic life, for the cultivation of the softer and the gentler qualities; and their effect may have been perceptible in her character. But a woman, placed in her situation, and tasked with her duties, is not to be judged by any ordinary standard. We appeal, with confidence, to the course of her life, to her journals and letters, and to those persons, of kindred minds and feelings, who have conversed with her, for ample testimony to the warmth of her affections,

to her affability, modesty and meekness, as well as to the strength of her intellect, and to the influence of her zeal for the welfare of mankind. Every, with the more noble, and culture, and, in open and unfeigned tragic, although they have been long accustomed to the sight of death, in all its terrible forms, yet, in her case, Sin was a sin, for author, stand out in her adorn, but at the course of her Saviour. The reproaches which were course for him, felt on her, but she was content to suffer for Jesus. She felt, yes, that she was a sinner, and that she was a sinner, and that the reasonable cause of her acquaintance with her course heart, and of her deep grief for the deficiency of her holiness. But she is perfect now, and God clothes her links back upon her life on earth with adoring gratitude, and with the sweet assurance, that Christ who pardoned her sins, and made her meet to his service, and conducted her, at last, by many a dark and thorny path, to the Saviour, is with her, and will with remarkable, for ever and ever.

It appears to be a mysterious and affective dispensation, that she was summoned away, at the moment when the prospects of the mission seemed the most cheering. The work was prosper, and the Church prosper, and she had enjoyed much experience. She had arrived at a spot where she could, without restraint, employ all her influence for the spiritual benefit of the heathen. But God saw fit to remove her, and to place her beyond the reach of all temptation. Five immortal Burmans had gone before her in heaven. Her name will be remembered in the Church, and her name will be remembered in the pages of Ecclesiastical Histories, whenever the glory of Christian temples shall gleam along the centuries of the Immanity and the Believer, and when the "golden city" shall have lifted up her gates to let the Lamb in. Her name will be remembered, and her bright course will inspire many to imitate the glorious resolution to toil and to die, for her, for the salvation of the heathen.

The remains of Mrs. Judson were buried at Amherst, under a large tree, (the Hopia,) and about fifty rods from the house where she had resided. Two marble grave-stones, procured at the expense of a number of female friends in this country, have been sent to Amherst, under the direction of the Board, and placed over her grave, with the following neat and appropriate inscription, written by the Rev. Dr. Bolles, the Corresponding Secretary :—

ERECTED TO THE MEMORY
OF
ANN H. JUDSON,
WIFE OF ADONIRAM JUDSON,
MISSIONARY
OF THE
BAPTIST GENERAL CONVENTION, IN THE UNITED STATES,
TO THE
BURMAN EMPIRE.
She was born at Bradford,
In the State of Massachusetts, North America,
Dec. 22, 1789.
She arrived, with her Husband, at Rangoon,
In July, 1813;
And there commenced those
MISSIONARY TOILS,
Which she sustained with such
CHRISTIAN FORTITUDE, DECISION, AND PERSEVERANCE,
Amid Scenes of
Civil Commotion and Personal Affliction,
As won for her
Universal Respect and Affection.
She died, at
Amherst, Oct. 24, 1826.

The following obituary lines were written by one of the most accomplished literary fellow-in-this-time-of-trial, who, in a letter to the editor of the Christian Watchman, in which she expressed her high sense of the "energy, discrimination and sublime purity" which distinguished the character of Mrs. Judson:

ON READING THE MEMOIR OF MRS. JUDSON.

"Tis so her on the crowd—Beside her stiff
Her husband, with his wife's renown rife
With all their paraphernalia of light and shade,
Remorse and rain. There stood her childhood's Shadow—
Her maiden, and her matron, and her widow,
And mute the pageant, whose complete order
Those thought to Heaven, It was a strong array!
Yet, ere the sunset, Death's dark wing, for Her
For Christ, and for Christ's Church, which earth
Night set in darkness—
Sent an ebb time!
Who ever saw, and lived on this time?
The behavior-mount, and heard the tide
Whose billows behind her and before her pursue
Her, and her husband, and her children
The tempest that had her bereaved, found
Her, and her husband, and her children
Her, and her husband, and her children
Found, beneath a dark, but serene sky
Yet you have prized! Who is the dear person
Who, in the midst of the tempest, prized
Most anxious? Is so dear respite the case
Who has for your sakes?
Not that first
Feeling is behoves opposite to smile
The victim's course. Tarry months pass by,
Yet, ere the sunset, Death's dark wing, for
Of danger, and of disappointed hope
Hours whose sense has, but the fall is not
Yet, ere the sunset, Death's dark wing, for
Tarried the tempest sent in the fall
Yet, ere the sunset, Death's dark wing, for
Yet, ere the sunset, Death's dark wing, for
With her there, was not the angel's wing
Yet, ere the sunset, Death's dark wing, for
Angel from that chariot, were lifted high to prize,
Yet, ere the sunset, Death's dark wing, for
Where pallid pencil thereof all the great

And breathes of love. Mine implell yours
As tenuous mass non thus matter's mass,
Or, if it be not, then I know not what
Is the Godhead's block, and gives matter form.
Love is the form of God, and of his love
Hell's torture is the loss, and heaven's joy
Love, and love only, the soul's food and drink.
Hence, the soul's hunger, and the soul's thirst
Hell cringe is doomed to her lay bosom,
Even of the heavenly bride.

Its cringe! to cause
The wrecked seas of God, from distant rolls
Of ocean, to roll in upon the shore
Thy plaintive thunder—shall wrecking fate be any
Of an indeed giftie one of the lovely,
As early, to unto him.

Ah! who hesitate lyn,
In its strange language, yet him, that on earth
Thy lovely spirit, in its sweet tones, breathed
Its last heart's desiderata, in sight of heaven
Even but pass, hastily indeed. Sings of man
Who, in sight of heaven, in sight of angels, and
Wrapt in ecstasy, that the Holy, Immortal, and
Eternal, Jehovah, Christ, Spirit, Father, God,
Needs the soul hunger of the Hopkins,
Who, in sight of angels, and in sight of
Hell, lies in agony. Yet, is it to show
Alone in this wide world. Yet, not silent
Is the Hopkins, in the wilderness, yet, not lost
In all to Heaven, and now to course? Sings
Untold near hidden wing, and thither now,
Hence, the soul's hunger, and the soul's thirst
And sweet this thread here lost Spirit,
Which finds in soul's hide, to break on more.

Mortified Grace. L. H. S.

The following Address, which has appeared in all the previous editions of this book, it is thought proper to retain, and to insert in this place. It contains some valuable information respecting the condition of females in the East; and it speaks, with the tenderness of a sister, of the deceased Mrs. Judson—the companion and companion of Christian meekness, wisdom and diligence. It is a happy personality of modern heroic christian, that females

are invited to participate in the lofty work of instructing and saving mankind. Thus, we learn which they may occupy, appropriate to their years, either time and their minding, and, yet in their mental and moral labors. A larger proportion of the whole number of the Sunday-school teachers, are, as the result of Uncle Tom's Cabin and Dredge. In the support of the Dunmore mission, the labor of our Sunday-school teachers, and the contributions of the Sunday-school scholars, the Uncle Tom's special attention, or the most direct and effectiveness without of elevating the social condition, elevating the minds, and saving the souls of the remains of Ham-Africa, in the Dunmore mission, Uncle Tom's Cabin, was written; and although she who has uttered her thoughts and her benevolent desires, is gone to the world of spirits, yet, long after, her influence and prayers continue to operate, and her voice will not be heard in vain.

ADDRESS

TO FEMALES IN AMERICA RELATIVE TO THE SITUATION OF HEATHEN FEMALES IN THE EAST.

"Brown, Nov. 11, 1852.

"In the land of my birth, rendered doubly dear from the long-continued drought of never again being in it, and the sad prospect of being, with many, many others, it is with no common sensations I address my sisters and female friends in the most interesting subject. Focusing as we are, from infancy, with instruction of early kind; and as we are, in the land of our birth, in the full enjoyment of enlightened as we are to feel the happy effects of female influence, we thought we would this year say this to the subject of female influence, that will our feelings of sympathy—and—that those feelings which alone

render the female character lovely, allow us to turn away—to dismiss the subject altogether, without making an effort to rescue—to save? No! I think I hear your united voices echo the reply: 'Our efforts shall be joined with yours. Show us the situation of our tawny sisters the other side of the world, and though the disgusting picture break our hearts, it will fill us with gratitude to Him who has made us to differ, and excite to stronger exertion in their behalf.' Listen, then, to my tale of wo!

"In Bengal and Hindostan, the females, in the higher classes, are excluded from the society of men. At the age of two or three years, they are married by their parents to children of their own rank in society. On these occasions, all the parade and splendor possible are exhibited; they are then conducted to their father's abode, not to be educated, not to prepare for the performance of duties incumbent on wives and mothers, but to drag out the usual period allotted in listless idleness, in mental torpor. At the age of thirteen, fourteen, or fifteen, they are demanded by their husbands, to whose home they are removed, where again confinement is their lot. No social intercourse is allowed to cheer their gloomy hours; nor have they the consolation of feeling that they are viewed, even by their husbands, in the light of companions. So far from receiving those delicate attentions which render happy the conjugal state, and which distinguish civilized from heathen nations, the wife receives the appellation of *my servant*, or *my dog*, and is allowed to partake of what her lordly husband is pleased to give at the *conclusion* of his repast! In this secluded, degraded situation, females in India receive no instruction; consequently, they are wholly uninformed of an eternal state. No wonder mothers consider female existence a curse; hence their desire to destroy their female offspring, and to burn themselves with the bodies of their deceased husbands. This last circumstance might imply some attachment, were it not a well-known fact,

that the *disgrace* of a woman who refuses to burn with the corpse of her husband is such, that her nearest relations would refuse her a morsel of rice to prevent her starvation.* Thus destitute of all enjoyment, both here and hereafter, are the females in Bengal. Such is their life, such their death—and here the scene is closed to mortal view! But they are amiable, say some, and destitute of those violent passions, which are exhibited among females in our own country. My beloved friends, be not deceived. Who ever heard that ignorance was favorable to the culture of amiable feelings? Their minds are in such a state of imbecility, that we might hope to find at least an absence of vicious feelings. But facts prove the contrary. Whenever an opportunity for exhibiting the malignant passions of the soul occurs, human nature never made a more vigorous effort to discover her odious deformity, than has been observed in these secluded females.

"But let us turn our eyes from the present picture to one not less heart-rending, but where hope may have a greater influence to brighten and to cheer. The females in the Burman empire (containing a population far above the United States of America,) are not, like the females in Bengal, secluded from all society. In this respect, they are on an equality with ourselves. Wives are allowed the privilege of eating with their husbands. They engage in domestic concerns, and thus, in some respects, the Burman females deserve our particular sympathy and attention. But they enjoy little of the confidence or affections of their husbands, and to be born a female, is universally considered a peculiar misfortune. The wife and grown daughters are considered by the husband and father as much the subjects of discipline as younger children; hence it is no uncommon thing for females of every age and description to

* Since this Address was written, the practice of burning widows in India has been abolished by law. This is one of the blessed effects of Christianity.

suffer under the tyrannic rod of those who should be their protectors.

"Burmah, also, like her sister nations, suffers the female mind to remain in its native state, without an effort to show how much more highly she has been favored. The females of this country are lively, inquisitive, strong and energetic, susceptible of friendship and the warmest attachment, and possess minds naturally capable of rising to the highest state of cultivation and refinement. But, alas! they are taught nothing that has a tendency to cherish these best native feelings of the heart. That they possess strong, energetic minds, is evident from their mode of conversing, and from that inquisitive turn, which is so conspicuous. It may not, perhaps, be uninteresting to mention a particular display of mental energy, as exhibited in the early inquiries of Mah Men-la.

"Some time previous to our arrival in Rangoon, her active mind was led to inquire the origin of all things. If a Boodh was deity, who created all that her eyes beheld? She inquired of this person and that, visited all the teachers within the circle of her acquaintance; but none were able to give her satisfactory information on the subject. Her anxiety increased to such a degree, that her own family feared she would be deranged. She finally resolved on learning to read, that she might be able to gain the desired information from their sacred books. Her husband, willing to gratify her curiosity in this respect, taught her to read himself. After having acquired what very few Burman females are allowed to acquire, she studied the sacred books, which left her mind in the same inquisitive state as when she commenced. For ten years she had continued her inquiries, when, one day, a neighbor brought in a tract written by Mr. Judson, from which she derived her first ideas of an eternal God. Her next difficulty arose from her being ignorant of the residence of the author of the tract, and it was not till after the erection of the zayat, that this difficulty was removed. By

her inquiries respecting the Christian religion, she evinced a mind, which, had it been early and properly cultivated, would have hardly been surpassed by females in our own country. And happy am I to add, that she not only became rationally and speculatively convinced of the truths of the gospel, but was, I trust, taught to feel their power on her heart, by the influence of the Holy Spirit, embraced them, has become an ornament to her profession; and her daily walk and conversation would shame many professors of religion in Christian countries.

"Shall we, my beloved friends, suffer minds like these to lie dormant, to wither in ignorance and delusion, to grope their way to eternal ruin, without an effort, on our part, to raise, to refine, to elevate, and to point to that Saviour who has died equally for them as for us? Shall we sit down in indolence and ease, indulge in all the luxuries with which we are surrounded, and which our country so bountifully affords, and leave beings like these, flesh and blood, intellect and feeling, like ourselves, and of *our own sex*, to perish, to sink into eternal misery? No! By all the tender feelings of which the female mind is susceptible; by all the privileges and blessings resulting from the cultivation and expansion of the human mind; by our duty to God and our fellow-creatures, and by the blood and groans of Him who died on Calvary, let us make a united effort; let us call on all, old and young, in the circle of our acquaintance, to join us in attempting to meliorate the situation, to instruct, to enlighten, and save females in the Eastern world; and though time and circumstances should prove that our united exertions have been ineffectual, we shall escape at death that bitter thought, that Burman females have been lost, without an effort of ours to prevent their ruin.

"ANN H. JUDSON."

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HENRY MILLS,
Prof. Biblical Criticism.
BAXTER DICKINSON,
Prof. Sacred Rhetoric and Pastoral Theology

From the Professors in Yale College.

The undersigned consider the Rev. L. COLEMAN's work on the Apostolical and Primitive Church, as being, in general, correct in sentiment, judicious in the exposition of the Scriptures, and both copious and fair in citations from the early ecclesiastical writers. As a book of reference it possesses great value; and, we think, it might be used advantageously as a text-book in lectures to theological students.

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From John Harris, D. D., Author of 'Mammon,' etc.

I need not say that the perusal of your work has very highly gratified me, as it must have done numbers besides. Its well digested and rightly applied learning, catholic spirit, and comprehensive plan, cannot fail to place it among standard works in its particular department, and to render it subservient to the final triumph of scriptural Christianity. I shall certainly make it a class book on the subject on which it treats.

Yours, respectfully, JOHN HARRIS.

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The following notice, from the Miami Association, of Ohio, is but a specimen of a host of others, received by the publishers.

The Committee appointed to report upon a hymn book, have attended to the duty assigned them, and report the following as their views. For several reasons, the Committee recommend to the attention of the churches the new work, called 'The Psalmist,' as worthy of special patronage. 1. It is exceedingly desirable that our whole denomination should use, in the praises of the sanctuary, the same psalms, hymns, and spiritual songs. To secure uniformity, we prefer 'The Psalmist,' because it is strictly, and from the foundation, designed for the use of Baptist churches, — is not surpassed by any hymn book in the world, — and the proprietorship is wholly Baptist, by which the greatest facilities can be furnished for its introduction to the churches, and the perpetuity of its publication. 2. It has been prepared with the greatest care. In no instance has a hymn book gone through so thorough a revision; and the influence which is rationally exerted in its favor by the committee of revision, — by the known qualification of the editors, by the popularity of the Boston publishers, and by the fact that it is connected with the series of the Am. Bap. Pub. Society, — will necessarily give it an ultimate circulation greater than that of any other similar work in the churches. 3. It is a book of very superior merits, and probably will not need any important emendation for a long period to come. The Committee, therefore, recommend to the churches the adoption of this work, as well calculated to elevate the taste and the devotion of the denomination.

All of which is respectfully submitted,

S. W. LYND, *Chairman.*

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MY PROGRESS IN ERROR,

AND RECOVERY TO TRUTH.

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